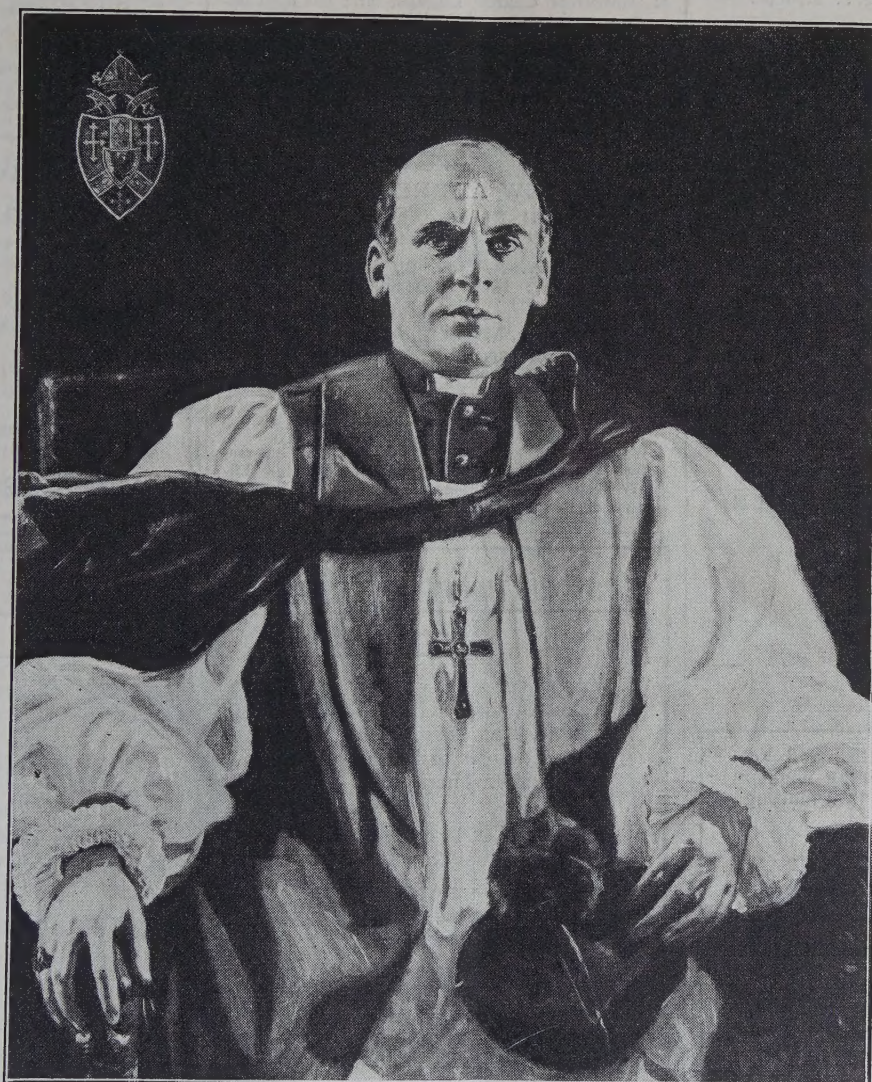


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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



MARCH

- 10. First Sunday in Lent.
- 13, 15, 16. Ember Days.
- 17. Second Sunday in Lent.
- 24. Third Sunday in Lent.
- 25. Annunciation B. V. M. (Monday.)
- 31. Fourth Sunday in Lent.

KALENDAR OF COMING EVENTS

MARCH

- 17. Episcopal "Church of the Air" broadcast over WABC, Columbia network, at 10 A.M., Eastern Time. Dr. John W. Wood, speaker.
- 25. Church Periodical Club meeting.

CATHOLIC CONGRESS CYCLE OF PRAYER

MARCH

- 18. St. John's, Auburn, N. Y.
- 19. St. Mary's-by-the-Sea, Pt. Pleasant, N. J.
- 20. St. Timothy's, Roxborough, Philadelphia, Pa.
- 21. St. Luke's, Lebanon, Pa.
- 22. Order of the Holy Cross, West Park, N. Y.
- 23. St. Matthew's, Sunbury, Pa.

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Clerical Changes

APPOINTMENTS ACCEPTED

BESSOM, Rev. JOSEPH H., formerly rector of St. Matthew's Church, Hallowell, Maine; to be rector of St. James' Church, Old Town, and chaplain of Episcopal students at the University of Maine. Effective March 6th.

BRENDEMIHL, Rev. HENRY E., formerly in charge of St. Barnabas' Church, Tomahawk, Wis. (F.L.); is in charge of St. Alban's Church, Marshfield, Wis. (F.L.). Address, 301 S. Vine St.

FENNER, Rev. GOODRICH R., formerly secretary for Rural Work, National Council, and recently acting dean of St. Matthew's Cathedral, Laramie, Wyo.; to be rector of St. Andrew's Church, Kansas City, Mo. (W. Mo.). Address, Meyer Blvd. and Wornall Road. Effective April 28th.

RUTTER, Rev. G. M., Ph.D., formerly priest in charge of St. Matthew's Church, Cleveland, Ohio; to be rector of that church.

TULBERG, Rev. WILLIAM, formerly pastor at St. Ansgarius' Church, Chicago, Ill.; has been appointed assistant pastor of Emmanuel Church, Rockford, Ill. (C.), where he also will minister to the Swedish people. Address, Lafayette Hotel.

VAN COUENHOVEN, Rev. HERBERT W., formerly rector of Grace Church, Alexandria, Va.; to be rector of St. Matthew's Church, Hallowell, Maine. Effective March 6th.

NEW ADDRESSES

BELL, Rev. H. RUSHTON, formerly 11305 Clifton Blvd.; 1339 West Boulevard, Cleveland, Ohio.

JENNER, Rev. A. GEO. E., formerly 1931 S. Harvard Blvd.; 1528 S. Manhattan Place, Los Angeles, Calif.

VOLLMER, Rev. MYLES A., formerly 5529 Blackstone Ave., Chicago, Ill.; St. Thomas House, 229 E. 59th St., New York City.

RESIGNATION

MONTGOMERY, Rev. JAMES A., D.D., has resigned his professorship in the Philadelphia Divinity School. He continues as professor in the University of Pennsylvania.

ORDINATIONS

PRIESTS

ARKANSAS—The Rev. CHARLES CARLYLE JONES was advanced to the priesthood by Bishop Saphore, Suffragan of Arkansas, in St. Barnabas' Church, Foreman, February 26th. The ordinand was presented by the Ven. C. C. Burke, and the Very Rev. John D. Williamson preached the sermon. The Rev. Mr. Jones is in charge of St. Barnabas', Foreman, St. Mark's, Hope, and Christ Church, Mena. Address, Foreman, Ark.

KANSAS—The Rev. HOWARD GIERE was advanced to the priesthood by Bishop Wise of Kansas in St. Paul's Church, Clay Center, February 25th. The Rev. W. A. Jonnard presented the candidate, and also preached the sermon. The Rev. Mr. Giere is in charge of St. Paul's Church, Clay Center, Kans.

MASSACHUSETTS—The Rev. EDWARD J. DAY was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. Andrew's Church, Ayer, December 19th. The ordinand was presented by the Rev. Endicott Peabody, D.D., and the Rev. Henry B. Washburn preached the sermon. The Rev. Mr. Day continues in charge of St. Andrew's Church, Ayer, and the mission at Forge Village, Mass.

MISSOURI—The Rev. HILLIS LATIMER DUGGINS was ordained to the priesthood by the Lord Bishop of Fulham, acting for Bishop Scarlett of Missouri, in St. Gabriel's Church, Pimlico, London, January 25th. The Rev. Mr. Duggins is assistant at the American Cathedral Church of the Holy Trinity in Paris, France, and is student chaplain and director of the new American Students' and Artists' Center, 261 Boulevard Raspail.

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War

TO THE EDITOR: The world has devised a means of getting rid of war. You and I, and the rest of our nation and the world have yet to put our confidence in the system. Please do not say again as you say in Paragraph 3 of the first column of your editorial in the February 9th issue, that we do not know how to get rid of war.

(Rev.) T. G. AKELEY.

Gardiner, Maine.

"The Racial Episcopate"

TO THE EDITOR: I have read with interest the article of the Rev. Dr. George Frazier Miller on The Racial Episcopate in your issue of March 2d. As I see it, the only difference between us is as to *methods* in attaining the one ideal upon which we are both agreed. Literally, his plan would call for the dissolving of all strictly colored congregations and a mixing of colored and white in one congregation, taking no account of color whatever. I thoroughly believe in that ideal, but its attainment is not just yet. The existence of Negro congregations anticipate Negro leadership in the episcopate.

Upon this very point the Hon. Seth Low, of the diocese of Long Island, in the General Convention, meeting in New York, in 1889, said:

"The point at issue really is: Where shall the point of contact be? As it stands at the present time it does not take place in the parishes. There are colored parishes and there are white parishes. There is no rule to prevent intermingling, and there ought not to be. But as a matter of fact a division exists in the smallest unit, which is the parish. Now we have attempted to bring about the union in the diocese, and that attempt is the cause of all this trouble. It seems to me perfectly consistent with the theory of equality that the point of contact between the races should take place in this (General) Convention, rather than in the diocesan convention, and that apart from economical usage there is no reason at all why there should not be an organization of colored men with their own bishops, as well as their own presbyters, the bishops of which organizations should have seats in the House of Bishops, and deputies from the congregations should have seats with equal rights in this house with deputies from the white congregations."

The late Bishop Johnston, of West Texas, in 1907, said: "The Missionary Bishops' plan avoids all these disagreeable consequences. It gives self-respecting Negroes, not all they want, but enough to satisfy their sense of justice. It gives them liberty to direct their own affairs; it saves them from racial discrimination and social humiliation; it gives them a real bishop with a seat and vote in the House of Bishops, and it thereby retains them in full communion with the Church."

By means of the legislation providing for inter-diocesan missionary districts, a group of two or more dioceses, upon the requests of the diocesans concerned, could have the House of Bishops constitute such territory a missionary district. No colored congregation, or clergy, in such district, would be forced into membership of that district. Those who elected to remain with the diocese where situated would not be affected by it. We ought to

utilize every honorable means, or plan, whereby we may be able to reach and bring the colored people into the Church. Surely, if the bishops of a certain territory, the colored clergy and laity, desire the formation of such a district, they should have such privilege. The proposed legislation was initiated 60 years ago, upon the requests of the Bishops of Georgia and South Carolina, by the late Bishop Whittingham of Maryland. Until some better and more efficient plan is presented, the Conference of Church Workers among Colored People is minded to continue its support. (Rev.) GEORGE F. BRAGG, JR.

(General Secretary, Conference of Church Workers among Colored People.)
Baltimore, Md.

TO THE EDITOR: Would you kindly permit me to indicate, for correction, an error occurring in the article on The Racial Episcopate, in your issue of March 2d? In recounting the accomplishments of Dr. Alaine Locke, the statement should have been that he

received, among other marks of distinction bestowed upon him by Harvard University, the degree of Doctor of Philosophy. The statement that he was the recipient of the doctorate in Divinity was an error.

(Rev.) GEORGE FRAZIER MILLER.
Brooklyn, N. Y.

Inherent Rights

TO THE EDITOR: To me it seems not very polite that the moment Fr. Parsons appears in your columns (February 16th), bringing with him his interesting and helpful paper on Man's Inherent Rights, Mr. Charles C. Marshall should pop out (March 2d), all armed and bristling, to deliver a mighty blow for the good old Truth.

It is one of my inherent rights to disagree with anybody, even with Mr. Marshall; but that right does not prove either of us wrong. No matter with what acerbity or vehemence I pronounce an opinion, the opinion may still be wrong. There must be some other standard of truth than that it is strongly held or loudly asserted. "It was the denial of inherent rights to Englishmen, by the papacy, that issued in the Anglican protest against the papacy, and is signalized today, in this country, in the Protestant Episcopal Church." I assert that this is not a true reading of history. But I may be wrong.

"... but history teaches that the Declaration (of Independence) was the American

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protest in the eighteenth century against the denial of such rights by the papacy in its ancient union with the European states."

Well, history can teach almost anything that you want to believe, and Henry Ford was roughly right that much or most history is bunk; but American history failed to teach me this particular originating cause of the Declaration. And I assert that this, too, is not a true interpretation.

Mr. Marshall re-threshes what must be to him, by now, pretty old straw, as he labors the contrast between the idealist system of Rome, in which every affirmation or even implication is pursued vigorously and logically to its last gasp, and the infinitely wiser system which has no very definite opinions about anything—unless we except the Bishop of Rome and his detestable enormities. He cannot jump this hurdle—that a true Roman Catholic (perhaps I ought to say, Papist) must give prior allegiance to the Pope, rather than to his own dim wits, or to his country. Now, if by Pope you mean Church, and if by Church you mean the revealed will of God in Christ, received, transmitted, interpreted, I fail to see where our Papist is wrong. Antecedently, the Pope is more likely to be right, on faith and morals, than any prince.

But the fact is that, in practical life, Roman Catholics are very much like other people, even like Protestant Episcopalians, in their regard for liberty of speech, conscience, will. Were Roman Catholics laggards in the American Revolution? Even if theoretically the Papist ought to chuck the heretic in the lake, in actual fact he is more likely to try to sell him some insurance. (Rev.) W. M. HAY.

Stepney, Conn.

"Turning to the East"

TO THE EDITOR: In answer to the request (L. C., March 2d) for the words of a forgotten rhyme, I enclose the following copy:

TURNING TO THE EAST. EZEKIEL 43

I turn to the East when I say the Creed,
And this for reasons three;
First, Holy Church hath practised it,
And she's the guide for me.

I turn to the East when I say the Creed,
From thence the rising sun
Through thousand circling months and
years,
His ceaseless course hath run.

I turn to the East when I say the Creed
And my Redeemer bless,
Who rose o'er this benighted earth
The Sun of righteousness.

I turn to the East when I say the Creed,
And look for my final doom;
From thence the written word declares,
The righteous judge shall come.

I turn to the East when I say the Creed,
My reasons I have given;
But not my eye alone, my heart
Must turn itself towards heaven.

So I turn to the East when I say the
Creed,
And tell me now I pray,
Why any humble Christian ought
To turn another way.
New York City. (Rev.) A. T. YOUNG.

TO THE EDITOR: By this time you or someone must have easily referred your correspondent, R. S. Hart (L. C., March 2d), to Dr. Henry Smart's nice little volume—or some other source—for the delightful words that will refresh his memory: *The Altar—Its Ornaments and Care*, by the Rev. Henry Smart, D.D. (Morehouse), p. 8.

Lansford, Pa. (Rev.) C. E. PURDY.

The North Carolina Dioceses

TO THE EDITOR: The news story of the recent diocesan convention of the diocese of Western North Carolina appearing in your issue of March 2d under the caption "W. North Carolina Wants More Territory" is somewhat misleading to readers who are not conversant with the situation, although the facts are stated correctly.

During the year 1933, after the death of Bishop Horner, there was considerable study and discussion of the possibility of reducing the number of dioceses in the state of North Carolina from three to two. This discussion culminated in a meeting of the representatives of the three dioceses at Kanuga Lake July 27, 1933, at which, after the question of reducing the number of dioceses had been settled in the negative, a resolution prepared by the chairman of the delegation of the diocese of North Carolina, and approved by each one of that delegation then present, was offered and unanimously passed. It is as follows:

"Be it further resolved, that the diocese of North Carolina be requested to consider the advisability of ceding such of its territory to the dioceses of East Carolina and Western North Carolina as would make for the welfare and expansion of the Church's work in the state."

At the 1934 convention of the diocese of North Carolina, action was taken requesting the two other dioceses to state the exact territory which they desired.

Also, in the paragraph dealing with elections, it was incorrectly stated that Mr. David P. Harris was elected to the standing committee. Mr. Francis P. Bacon, of Tryon, who had served in this capacity during 1934, was reelected. (Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

The Sewanee Summer School

TO THE EDITOR: Inasmuch as the Rev. Gardiner L. Tucker (L. C., February 23d) expresses interest in the Sewanee Summer School of Theology, as having been held as early as 1904, I am glad to be able to contribute some facts in that connection.

The suggestion of holding such a school at Sewanee was first made by the Rev. Arthur R. Gray, at that time a member of the theological faculty of the University of the South. Since the regular sessions of the university were then held in the summer season, the annual vacation being in the winter, the carrying on of the "Summer School" activities imposed additional work upon the faculty, who acted as lecturers. But able teachers were also brought from outside, such as Prof. Henry Nash, of Cambridge Divinity School, Dr. C. B. Wilmer from Atlanta, and Dr. Alford A. Butler, warden of Seabury. The sessions continued for three years, being held in August of 1904, 1905, and 1906. After that they were dropped, due to the fact that the summer vacation was substituted for the winter vacation in 1907.

The membership of the school was drawn from all parts of the South, together with some students from the North and Northwest. Full accounts of the sessions were published in THE LIVING CHURCH and other Church papers at the time. Among those present at the sessions were Bishops (or later Bishops) Bratton, Beckwith, Green, Mikell, Thomas, and Gailor. A photograph that hangs in my study shows, as constituting the faculty of the Summer School—together with Bishop Gailor—Drs. William P. DuBose, A. A. Butler, T. A. Tidball, A. H. Noll, the Rev. William Haskell DuBose, and the secretary, the Rev. William S. Bishop. (Chaplain, afterward Bishop, Guerry was not present when the picture was taken, nor was the Rev. A. R. Gray.)

While there was not an unbroken continuity of summer conferences at Sewanee until some years later, the "Summer School of Theology" of 1904-1906 was a preliminary undertaking—a "gesture"—looking in that direction, and thus prophetic of the later great development which we see today.

(Rev.) WILLIAM S. BISHOP.

Washington, D. C.

Chaplains

TO THE EDITOR: Anent the Rev. Mr. Bennett's letter (L. C., February 23d) regarding chaplains, I assume that although he spurns "Uncle Sam's service," he is not so individualistic as to reject Uncle Sam's services. As a member of the society known as the United States of America, he doubtless enjoys and demands protection for his property, safety for his person, and numerous other benefits of organized government. But when the society whose privilege he enjoys must exercise physical force to preserve to him those privileges, he wishes to reserve to himself the right to obstruct such action in the name of One who in at least one recorded instance did not hesitate to use physical force against the enemies in His Father's house.

Did Jesus stir His followers to rebellion against the alien government under which they lived? Did He condemn the centurion for His profession? No. In fact, He marvelled at the faith of the soldier, He told those about Him to render Caesar his due, and initiated His Sermon on the Mount with a declaration of the validity of the law.

So when our political society is willing to support and send Christian ministers among those it employs to preserve it, that society rightly demands that those ministers be loyal members of the society, who, willing to accept the life and obligations of a soldier, come as servers not only of God, but of God and country.

A. T. W. MOORE.

Fort Leavenworth, Kans.

YOU HAVE in extreme social radicalism the same thing as in fundamentalism: they have found the absolute, perfect truth and know it.

—Rev. Henry Sloane Coffin, D.D.

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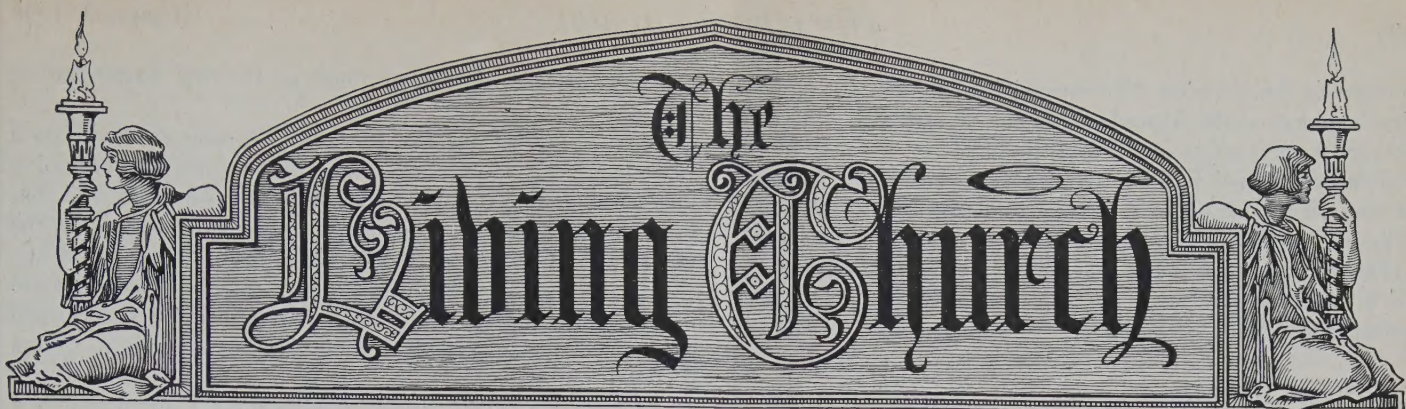
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EDITORIALS & COMMENTS

Moving Forward

THAT THE CHURCH is not only ready for a Forward Movement but is actually engaged in it, with increasing vigor and enthusiasm, was clearly shown at the meeting of the Forward Movement Commission in Cincinnati last week. During the past two months the members of the commission have individually visited almost every diocese in continental United States and have conferred with the bishops and other diocesan leaders, and their reports showed a universal feeling that General Convention acted wisely in determining upon a Forward Movement, and widespread eagerness to cooperate in it.

The Forward Movement is in many ways unique in the history of the Church. It is not a campaign or program drawn up by some headquarters group, with time tables, quotas, and all the paraphernalia of a "drive." It is not a spasmodic effort to achieve certain predetermined objectives. The task laid upon the Commission asked to guide it is a tremendous one: to "reinvigorate" the life of the Church and to "rehabilitate" its work, not only in the missionary field administered by the general Church, but in the dioceses and parishes everywhere, at home and abroad.

The Commission unanimously agrees that its first task is a spiritual one—the reinvigoration of the life of the Church. That means a return to first principles, the basic foundation of the Church's faith as found in the Bible, the Prayer Book, and the sacraments. Therefore its initial effort, the publication of a Lenten leaflet on Christian Discipleship, is designed to recall the individual Churchman to the simplest elements of his responsibilities as a member of the Holy Catholic Church, which is the Body of Christ. The wholehearted response of the Church to this booklet, of which over 600,000 have already been requisitioned by dioceses and parishes for Lenten use, shows that the diagnosis of the Church's primary need was a true one.

Beyond this the Commission was not prepared to go until it had thoroughly sounded out the wishes of the Church as expressed through its units, the several dioceses. The members of the Commission are firmly convinced that the leadership

entrusted to them by General Convention is not that of a dictatorship, but rather of a responsible body that shall gather together and integrate the needs and desires of the Church, correlating them into such a plan or program as the Church itself may direct, and working in close coöperation with every existing Church organization—Woman's Auxiliary, National Council, provincial synod, diocesan convention, rector and vestry, and the host of societies, institutions, and groups, official and unofficial, through which the Church functions. The Commission on the Forward Movement is a rival to none of these; an ally to all of them.

The visits to bishops and other Church leaders clearly indicates that the primary task of the Forward Movement is a spiritual one. And what the Church wants the Forward Movement to be, it will be. The Commission can guide and interpret, but it is the members of the Church, both clergy and laity, who must determine how it is to work and to what extent it will be successful.

Social Responsibility

HAS THE Forward Movement any responsibility as regards the social implications of the Faith? The question was placed squarely before the Commission at its recent meeting in the form of a communication from the Church League for Industrial Democracy. It is noteworthy that the unanimous answer of the Commission, each member present being individually polled, was an emphatic Yes.

One of the four general objectives of the Forward Movement, as adopted in the meeting of the Commission in Chicago last December, is "a call to Church members to face social, national, and international problems in the spirit of Christ." The Lenten leaflet on Discipleship clearly sounds the note of social responsibility. The reply to the C. L. I. D. that the Commission directed its chairman to send emphasizes and extends it.

One cannot recall too often the words of our Lord: "Inasmuch as ye did it unto the least of these My brethren, even these least, ye did it unto Me."

The wholehearted recognition of this truth by the Com-

mission on the Forward Movement is one of the most hopeful developments of the Movement. If the Church will but catch this spirit, as it seems increasingly to be doing, she may in the providence of God fulfill a tremendously worthwhile function in the Christianizing of a corrupt and material social order. The bishops have clearly sounded the call, and the leadership of the Forward Movement has indicated a readiness to respond. It is up to the Church to go forward determinedly and courageously along these lines.

Our Negro Brethren

ANOTHER ENCOURAGING development of the Forward Movement is the recognition of the Commission that the Negro work of the Church needs a thorough re-evaluation, and the appointment of a committee, of which Bishop Demby, the only Negro bishop and an associate member of the Commission, is a member, to study the ways in which the Movement can be of special help in this important field. Many of the Negro parishes have taken up the Lenten program with enthusiasm, but they are hampered by the fact that the Church has no definite policy in regard to the work of these parishes, and they cannot realize their full effectiveness until their status is better defined.

The discussion in recent issues of *THE LIVING CHURCH* shows clearly that there is no unanimity of opinion among colored Churchmen themselves as to whether their work should be organized along strictly racial lines, with their own bishops and synods, or whether it should be more closely tied in with the regular diocesan system of the Church. The latter would seem to be the sounder practice, in accordance alike with Christian charity, Catholic tradition, and practical workability. But at present the situation is chaotic, with the status of the colored Churchman varying from diocese to diocese.

The Commission on Negro Work, in its recent report to General Convention, unanimously called upon the Church to recognize the Negro Churchman as "a constituent member of the Church"—whatever that may mean!—but offered no concrete recommendations for according him the full rights of Church membership that were endorsed in principle. The Forward Movement Commission, recognizing that the Negro work of the Church cannot be rehabilitated until this obscurity is cleared up, and the equal rights of members of every race before the Altar-Throne of our Lord definitely recognized in the practice of the Church as well as her principles, has wisely conceived it as a part of the task of the Movement to study the matter and bring forth concrete recommendations, so that the work of the Church may go forward among our colored brethren in a way that has not heretofore been possible.

After Easter—What?

ONE OF THE BAD HABITS into which the Church has fallen is the tendency to regard Easter as the climax in the Church's year, in the sense that after that great feast the Christian is not called upon for any very strenuous spiritual exercise until the following fall or Advent. The Prayer Book and the tradition of the Church give no support to such an interpretation. Our Lord's earthly ministry was not completed with His Resurrection. The apostles and disciples were not filled with the power of the Holy Spirit on that first Easter Day. As a matter of fact they continued to be afraid, discouraged, and disorganized. It required our Lord's risen ministry, His Ascension, and the descent of the Holy Spirit at Pentecost to bring order and courage into the Apostolic band.

The Catholic Church was not born on the first Easter but on the first Whitsunday.

As the members of the Forward Movement Commission went about the Church the past two months, they found a widespread feeling that this fact should be recognized, and that our Church should be brought to a new consciousness of the importance of the Great Fifty Days from Easter to Whitsunday. Everywhere the question was raised: "How can we preserve the values of our Lenten devotions and carry them on into the days of spiritual dryness that are so likely to follow Easter?"

The answer of the Forward Movement Commission is a new emphasis upon the importance of this period. A new leaflet is to be issued, for distribution at Easter, carrying on the theme of Discipleship into the important days to follow. The general theme will be the same, but the implications of Christian Discipleship will be quite definitely related to the sacramental life and to the Christian's social and corporate relationships as well as his individual responsibilities. The sound teachings of the collects, epistles, and gospels appointed in the Prayer Book for that season will be closely followed, culminating in another Church-wide Corporate Communion on Whitsunday, the birthday of the Church.

This extension of the Church's Lenten program into a period that has been too little regarded in the past will be in itself a splendid thing. It means a reclaiming for the Church of a part of her heritage that has been in danger of being forgotten. It is true that individual parishes have stressed this time, culminating in Whitsunday, or Trinity Sunday, or the feast of Corpus Christi, but the Church as a whole has not done so and therefore the work of the parish that has attempted to restore it to its rightful place in the Christian year has been hampered and retarded.

It is to be hoped that the post-Easter leaflet of the Forward Movement will be as wisely used as the Lenten one, or even more so. And the fact that the demand for it has not been artificially stimulated by any official body but has arisen spontaneously in the Church itself indicates that that will be the case.

A Continuous Lent and the Russian Calvary

AS WE OBSERVE this Lent with prayer and fasting, preparing ourselves for the proper celebration of Easter, let us remember in our prayers all Christians who are persecuted for the sake of their religion, especially those in Russia and Mexico.

Down a pathway of more than a decade of drab years the Christians of Russia have patiently groped, persecuted and despised by their Soviet rulers because of their faith. The path has been marked by the martyrdom of many of the bishops and priests of the Russian Orthodox Church. The road has brought intense suffering, if not death, to the remnant of loyal laity. And death in many cases has been the only release from bitter persecution endured in the name of the Master.

How can this be possible in a supposedly enlightened age? It is hard to believe that we are forced to witness a return in some countries to persecution such as Christians endured in the first centuries of the Church. Truly Lent today should bring a deep searching of our hearts. Have we grown soft in our religion? Have we discarded divine values in the interests of efficiency and expediency? Have we forgotten the Church for our lodges, our social clubs, our community chests? The plain truth is that the Cross has faded beyond the horizon and too many of us no longer see it. The *Via Dolorosa* has become a beautiful legend, and little more, to many nominal Christians.

Russian Christians suffered a cataclysmic awakening. Judgment Day in a real sense came to that Church and weeded out the goats from the sheep, the false Christians from the true followers of Jesus Christ. What a price the loyal disciples of the persecuted Lord have paid and are paying! But what a reward will be theirs!

Does a like fate await the rest of Christendom? Impossible? Who would have believed twenty years ago that such a ruthless war on Christianity would be waged in Russia?

We are presenting this Lent a series of three articles on The Russian Calvary by Anna Arseniev. The first appears in this number of THE LIVING CHURCH. We urge you to read these articles, and then remember in your prayers especially this Lent all persecuted Christians, that they may not lose, under their bitter suffering, the sight of the Cross.

The persecution of the Apostles and the other Christians of the early Church becomes more real when we hear of the pathetic sufferings in Russia. Lent takes on a different aspect, and can no longer be merely a period for certain mechanical self-denials.

The Russian Christians are observing a continuous Lent. The *Via Dolorosa* is trod by bleeding feet today. The Road to Calvary is truly a Way of Tears. Perhaps we can learn a valuable lesson from the experience of our Orthodox brethren.

The Sanctuary Resumed

IT IS A PLEASURE to announce the resumption with this issue of our devotional department, The Sanctuary, which was so ably edited by Dr. George L. Richardson until his death. It is doubly gratifying to announce that the editorship of The Sanctuary is being undertaken by the Rt. Rev. Philip M. Rhinelander, D.D., warden of the Washington Cathedral College of Preachers.

Bishop Rhinelander is so well known in the Church that any effort to introduce him to our readers would be gratuitous. His life is devoted to the deepening of the spiritual life of the Church through practical teaching and experience in what might well be termed the science of applied Christianity. Through that splendid and unique institution, the College of Preachers, he has been influential in moulding the inner life of a large percentage of the clergy of the Church and not a few of the leaders among the laity. His conduct of this department in THE LIVING CHURCH will renew and continue his contact with these and extend his influence among thousands of other devoted Church people. We are sure that his editorship will be welcomed by all of our readers and we feel that THE LIVING CHURCH will be strengthened and enriched by his weekly meditations.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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A CLEAR CHOICE must now be made between missions as the sharing of cultural values and missions as the communication of God's word to all men. —Archibald G. Baker.

Sacrifice

By the Rt. Rev. A. S. Thomas, D.D.
Bishop of South Carolina

SACRIFICE is a characteristic of the Christian. A Christian does not seek it, but he inevitably encounters it, and when he does he does not shrink from it. He endures it, he makes it that God's will may be done, as Christ for "the joy that was set before him endured the Cross"—the joy was the perfect obedience, the perfect service of God. There is a supreme joy for the follower of Christ too in doing God's will through sacrifice.

We reiterate it is not Christian to seek sacrifice—this would be unnatural, not human. It is Christian to bear it or make it that God's purpose may be accomplished.

Shall we not realize this then, the point to which we have tried to lead, that in this world in which Christ was crucified and in which there is such a vast deal that is contrary to God's will, sacrifice is a measure of our faithfulness. How can it be possible that we can be true disciples unless we too climb some Calvaries. It is the sacrifice in our lives that proves that we are Christians.

A Church in an ease-loving age tends to forget the badge it wears—the Cross. And they who were once signed with the sign of the Cross in Holy Baptism, received the gift of the Spirit in the laying on of hands, and the bread of life, in the Holy Supper, by what but sacrifice is it that they prove their discipleship. "What do ye more than others?"

The spirit of venture depends then on the spirit of sacrifice. When the Church, with a sublime faith in the power of God through Christ, is willing to be more careless about costs—more lavish in giving of self in worship, in prayer, in service, in tithes—the spirit of venture will be unbound and we shall do greater things for God and meet the challenge of the world today which so acutely needs Him.

Life

LIFE—who can say what it is? It is not the bones, nor the muscles, nor the nerves, nor the merely physical identity. Behind all these, within them, there runs and emerges a mysterious something called Will, Mind, Spirit. But who knows what it is? No one knows mathematically whence it came or whither it goes, and yet all men believe in this mysterious something called Life. They believe in something which they can neither define nor comprehend. Every student of science comes upon facts whose immensity staggers him with awe: unnumbered worlds sweeping with incalculable speed through infinite space, suns that move around unknown satellites, stars coming and going no one knows whither, unfathomable oceans in the great deep where the heaviest metal stands as it were in mid-air, unable, because of the density of deep waters, to pass beyond a certain line. All these facts are commonly admitted but not yet mathematically understood. That there is something beyond the farthest sun, something deeper than "a certain line," is a possibility which no intelligent man denies.

Who, then, will deny that beyond all human ken sweeps this solemn, grand, and awful fact of Immortality? It is no proof against Immortality that the Christian cannot reduce his theory to a syllogism or an algebraic formula. It is the man who denies Immortality who increases the mystery of death. It is the man who will not believe in the life everlasting who increases the mystery of this present life and makes it both incomprehensible and inexplicable.

—Rev. L. J. Baggott in "The Faith for the Faithful."

The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.
Editor

But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. Gal. 5:16-24 (R. V. 1881).

IT IS SUGGESTED to readers of this column that they take as guide for Lenten thought and practice the above passage from St. Paul's letter to Christians in Galatia.

The present writer owes much of love and gratitude to Dr. Richardson whose spiritual insight and practical wisdom have helped so many souls. It is a reassuring reflection that he, could he speak to us from Paradise, would commend this plan for Lent which closely follows the ruling principle and practice of his own devoted life.

I.

IT HAS BEEN WELL SAID that the way to keep a good Lent is to keep close to our Lord. Lent is meant to be a time when we, of set purpose and with ready will, in the familiar phrasing of the Prayer Book, "endeavour ourselves to follow the blessed steps of His most holy life." In so regarding Lent we rightly read the Church's mind; we understand Lent's rationale and purpose; we are prepared to take full advantage of its opportunity. Each traditional feature of Lenten observance falls into its proper place. The discipline exacted; fasting, the subdual of the flesh, detachment from ordinary and perhaps harmless self-indulgence; are the negative means by which we are set free for a more devout discipleship. For discipline is but the necessary experience of a disciple. And the emphasis which Lent lays on rule and regularity in spiritual living has the same end in view. To bring order out of chaos is the Spirit's unique and characteristic work, whether in the universe or in the individual soul. The measure of order in our spiritual life is therefore the measure of the Spirit's operative and effective Presence and, simultaneously, the measure of our sincerity in calling on, and praying to, Jesus Christ as "our Lord." All this points in one direction. Lent is to be a time spent with Jesus Christ.

But how can this be done? We must be practical and realistic. Mere pious aspirations get us nowhere. Pious aspirations by themselves tend rather to weaken than to strengthen faith, as many fruitless Lents bear depressing witness. And it is merely a pious aspiration to think that study of the Gospel story will by itself bring us close to our Lord. To know how men and women lived with Him, and He with them, two thousand years ago, may excite our foolish envy, as though those first disciples were more privileged than we. But the minutest mastery of the four gospels will not, because it cannot, by itself, bring us into personal touch with Jesus Christ. And this for a very simple reason. Our Lord is not living any more in Palestine; at least He is not living there any more than He is living here, with us. It were foolish to journey to Jeru-

salem to find Him. It is just as foolish to think to make contact with Him in the written record; in the mere reviving of a memory. Only His living Presence with us as we read can make the Gospel story live for us; can bring the past into the present. No one but He Himself can "open to us the scriptures" which bear witness of Him.

That is what St. Paul has in mind. To walk by, or in, the Spirit, is to walk with our Lord. Walking by the Spirit will take us to, and keep us with, Him more closely than sitting down with Him in flesh and blood at the Last Supper would have done, or having been actually with Him in the Garden. And it is very realistic. Walking is a practical affair: slow, steady, step by step. The way is straight and plain. It is not always easy. There are rough places. But it can be done. And Lent is the best time for the experiment of walking by the Spirit and so keeping close to Jesus Christ or, as St. Paul puts it, coming to belong to Him, that is to be (the property or the possession) "of Christ Jesus."

Books on Brotherhood

LISTS of informing books on Catholicism, Protestantism, and Judaism appear in a recent issue of the *Information Bulletin of The National Conference of Jews and Christians*. Of these, the following combine great value with low cost:

On Roman Catholicism:

The Faith of Our Fathers, by Cardinal Gibbons. Murphy. Philadelphia. \$1.00. A simple exposition of Catholic teaching.

The Question Box, by Bertram Conway. Paulist Press. 75 cents. Brief answers to popular criticisms of Catholicism.

On Judaism:

The B'nai B'rith Manual. B'nai B'rith. Cincinnati. 50 cents. Brief answers to questions about Judaism.

Jewish Experiences in America, by Bruno Lasker. Jewish Welfare Board. New York. 50 cents. Jewish-Gentile relations in America.

On Protestantism:

Beliefs That Matter, by William Adams Brown. Scribner. \$1.00. Protestant theology for laymen's reading.

The Christian Message in the World Today, a symposium. Round Table Press. New York. \$1.50.

Also worth reading:

How Catholics See Protestants, by Fr. J. Elliot Ross. Association Press. 25 cents. The story of an effort toward a better understanding of Protestants by Roman Catholics.

Nathan the Wise, by Gotthold Ephraim Lessing. Bloch. New York. \$2.50. Excellent source material for brief plays, particularly Acts III and V.

Recently published books:

Catholics Jews and Protestants, by Claris E. Silcox and Galen M. Fisher. Harper. \$2.50.

Intolerance, by Winfred E. Garrison. Round Table Press. \$2.50.

The Story of American Dissent, by John M. Mecklin. Harcourt, Brace & Co. \$3.00.

All in the Name of God, by Everett R. Clinchy. John Day Co. \$2.00.

New Relationships with Jews and Catholics, A Discussion Outline for Protestant Groups, by Mrs. Abel J. Gregg. Association Press. 25 cents.

The Russian Calvary

I. Martyred Bishops

By Anna Arseniev

WE DARE use this word when speaking about the life of the Greek Catholic clergy in Soviet Russia, under the Bolsheviks' yoke! We make but an attempt to relate it as it is impossible for human words to describe fully this suffering, that has no hope for any betterment, that ends only with death.

All that follow below are scenes seen by one person only, who, although passing many years in Russia, did not belong to the clerical circles. Those are merely impressions from every day's life. Any Russian citizen has seen as much, as such is the daily life of clergy in Russia.

Here we deal only with the past three years: 1930 to 1933. We shan't touch the first years of the Bolshevik régime, although clergymen were buried then alive, as for instance 300 priests in the government of Samara; or drowned in rivers, as Bishop Wassilji, who was thrown down from the railway bridge in Perm; or burnt alive, as the last Abbot of Solovetzky—Monastery Veniamin.

Just imagine the Italian government arresting the Pope, or the English government doing the same with the Archbishop of Canterbury. Imagine it happening in the dead of the night, after which would follow long months of imprisonment in a prison cell amid vermin and starvation, where one is not allowed to have even the Holy Gospel; then a sentence of 10 years exile without any previous trial; a dispatch in a cattle-truck, and later on foot a distance of about 600 English miles to a desert island of the Northern Arctic Ocean! It does sound impossible, incredible! The Christian world would arise in protest! And still it has happened to the head of the Russian Church, that unites over 100,000,000 people—the Metropolitan Peter of Krutitzky. He has already spent many years at the age of 65 on the island Hay near the coast of Siberia, cut off from all the world, among half-wild natives.

It is peculiar! The imprisonment of one German Communist, who has worked against his country, or a comfortable hunger-strike of Gandhi shatters all the universe, but persecutions and daily executions of thousands of people in Russia do not perturb anyone's mind. The famous statement of the Metropolitan Serge of Nischni-Novgorod, the present head of the Russian Church, to foreign newspapermen about the absence of religious persecution in Soviet Russia is but an attempt of a prisoner—who has lost all hope for help from within—to save for any price from further persecution the poor remnants of the Church and the clergy. Even that did not help, but how dares one accuse him? Years pass, religious persecutions have grown worse, but Western Europe remains indifferent.

There arise before our eyes many of the martyrs of the last years. There is Archbishop Hilarion, Bishop Suffragan of Moscow, a brilliant educated man. In spite of his youth, he had an immense influence and O. G. P. U. decided to eliminate him. His sufferings began in the year 1922 with an exile into the North to Archangel for three years. After that a short stay in Moscow and he was arrested anew and sent off to the hard labor camp in Solovetzky Monastery for three years. After this he returned for a few days only to Moscow, was again arrested and brought to the prison "isolator" in Yaroslav, where only

great criminals were kept. That was meant to impress him! And what has happened? . . . On the contrary there exist many stories created by these criminals, full of admiration and love for the Bishop Hilarion.

One of those tells how during his imprisonment in Yaroslav the head official of the clerical department of the central O. G. P. U., Juschkov, a Let, who had taken an old Russian nobility name, came to him. He offered to set the Archbishop free at once on the condition of his becoming an active member of the militant anti-religious society, or, if not that, at least a member of the so-called "Living" Church, which is in fact only a branch office of the O. G. P. U.

Archbishop Hilarion was tall and strong. He rose to his full height. "Although I am a servant of the Church," said he, gripping Juschkov by the shoulders and taking him to the door, "I am still a quick-tempered Russian man and may occasionally forget myself." A few days later he was sent off to the northern concentration camps and employed in the construction of the White Sea Canal. The Archbishop was put in charge of a group of prisoners, the most worn out and exhausted ones. They had a special part of the forest to clear. But the so-called "lessons"—that is the quantity of trees they had to fell—were so enormous, and the prisoners were so weak, that it was impossible for them to do that work. They worked from 3 o'clock in the morning till 9 o'clock in the evening. And still that work could not be done! The weaker they got, the more impossible was it for them to complete the appointed task.

All day the men were standing waist-deep in the snow. The responsibility for the uncompleted work of all these men lay on the Archbishop. His food ration was daily reduced as punishment; later on, when it was impossible to reduce it further, he was kept standing barefoot all the night in the snow. Thus it continued several weeks. At last his feet were frozen, he was brought to the hospital barracks, when he caught the typhus fever and died in Petrograd in prison in 1931.

ANOTHER is Bishop T—. Now he is probably where there are neither miseries nor sufferings that were so numerous in his life. I met him in the year 1932 in P—, where he had been exiled after three years of imprisonment in the Solovetzky camp. In "Solovky" he had been four years, all the time in the unheated punishment barrack N 2, where he had to lie on naked boards and his only food was water and bread; the reason for it was his refusal to stop preaching the Gospel among prisoners. When I met him, he was dying of consumption. But the spirit remained strong and unbroken in this weak body! He was arrested half a year after his coming to P—, of course without any accusation. The continuation of the story is always the same. Six months of imprisonment without interrogatory or trial in a cell destined for thirty-two men, where 120 were kept. Nights passed on the floor. Lice, fleas, worms, bugs, no clean linen, no fresh air, no walk or books, and a meager food diet of black bread and a plate of soup cooked of fish bones each a day. But he always remained cheerful. After six months' imprisonment there came at last the vague accusation of counter-revolutionary activity and

with it the sentence—five years of hard labor in a concentration camp in Siberia. "You have made a mistake," smiled the Bishop, when the official told him of it, "I shall be free before." "Are you sure?" asked the O. G. P. U. official. "Quite," answered the Bishop, "as I shall die before."

There he stands, ready for the long journey to Siberia, thin, bony, death already present in his enormous eyes, in an old shabby cassock with a small bundle on his shoulders. He smiles and waves us a greeting with his hand, before the heavy iron gates close.

AND NOW about Bishop J——. He has never been to his diocese. That is often the case in Soviet Russia: bishops appointed somewhere by the Synod do not even reach their diocese, being imprisoned or exiled. We met him in the town of W——, where he had arrived with his old mother, who always followed her son into all exiles. After a short time he was again arrested. During the seventeen years of the Soviet régime Bishop J—— had been *twice* exiled to Petschora (a district near Ural), once to Narim (Siberia), once to Turkestan—in exile thirteen years of his 45. "You do God's work," said he once to the O. G. P. U. official, "because the best way of making the Holy Gospel known to all the world is to send us into the desert places." In the prison of the town of W—— he had been five times. His last arrest was due only to a chance.

Having come to W—— in the spring, 1932, he shared a room with a deacon of a local church, who—although it sounds almost unbelievable—was still at liberty. On the night of the Annunciation agents of the O. G. P. U. arrived with an order to arrest the deacon. During the perquisition they noticed Bishop J——. "Who might you be?" asked the agent. "Bishop J——," answered the deacon. "A bishop? Very well, get ready to follow us." "But you have no order for arresting me." "It does not take a long time to write an order for arresting a bishop." He was led away. But the commandant on duty that night did not know how to deal with that case, and in what cell to confine the Bishop. He decided to send him till the morning to the militia station. Here he was shut in a dark cell with noisy drunkards who were kept there for one night, until they got sober. The Bishop stayed here for three days without food. At last the G. P. U. remembered his existence. He stayed nine months in the ordinary awful condition of a Soviet prison.

Never shall we forget the Passion week and Easter holiday of that year. We somehow contrived to make out of cardboard a small crucifix, on which the Bishop drew with a pencil the image of Christ. Maundy Thursday drew near. In the evening he fastened the cross to the wall near his sleeping place and read softly the gospels—fragments describing the Lord's passion. Many of the prisoners stood by. Those were all peasants, homeless, driven out of their villages and away from their families. Their heads were bent. "Let us listen to the Holy Gospel," says the Bishop, and the prisoners chant a response. Silence reigns in the cell, where over 70 men are gathered together. The holy words alone resound. A young criminal stands by the barred window. Tears run down his face, but he does not heed them, he is far away. What feelings are in his soul? Then the eve of Easter came. At midnight, in the surrounding darkness the Bishop intoned the Easter hymns. Shadows of the prisoners were silently creeping forward. Carefully lowered voices carry on the beautiful melody: "This is the Resurrection Day, let our souls be cleansed and united in love! Brothers, let us forgive all those who hate us in the name of the Resurrection!" To forgive all? . . . Surely, the Bishop

has done it already. "Christ is risen!"—"Verily He is risen!" Voices reply in a ready whisper. . . .

Suddenly—a clatter of keys. The door is thrown open, and the warden bursts in, revolver in hand: "Away with you, vermin!" He snatches the Bible, the Bishop is rushed to the punishment cell, and again the sad reality takes hold of the remaining men.

Three years of hard labor in a Siberian concentration camp was the Bishop's sentence. He walked under escort through the town among his fellow prisoners, blessing the people on his way. His old mother was following from afar, as she always did.

ANOTHER example of Christian martyrdom is Archbishop A—— who slowly perished in one of the northern prisons of Russia, being literally eaten up by parasites and worms that fell down from the walls. This old man's only crime had been the distribution of alms to the exiled and starved clergy, a highly counter-revolutionary action! From the first day it became clear that the poor old man would not endure a long prison detention. It did not seem worth while to conduct an inquest, to give a sentence, and to send him away to hard labor: "He'll die without it," said the O. G. P. U. official. But it took the Archbishop six long months of suffering in undescrivable condition. He died of dysentery, overrun with parasites.

After the tragic death of Archbishop A——, a new bishop was sent there by the Synod. He duly arrived in his new diocese. In the towns of Soviet Russia are almost no private houses, all are municipalized. Only quite small cottages, almost huts, remain in private ownership. When the newly-appointed Bishop arrived to his diocese, he had nowhere to live, even to stay over night. In all the town there was no place for the high dignitary. The clergy are not allowed to live in municipalized houses, and the owners of the small huts were too much in fear of the O. G. P. U. What to do? He stayed the first night in the only remaining church of the town. At last an old woman offered him shelter behind a curtain in a corner of her own room. A few days passed. The Bishop was ordered to appear before the O. G. P. U. "Are you the newly-appointed Bishop?" asked the official. "Do you know what awaits you?" "Yes, I do," replied the Bishop. "Well, are you resolved to stay on? Remember the fate of your predecessor."

But the Bishop quoted for his answer the words of Apostle Peter: "As long as no one of you suffers as thief, or murderer, but only as a Christian, be not ashamed of it, but praise God." A few months later he was imprisoned. We do not know where he is now, where he had been sent to; one thing is certain—he is not free.

The strength of the spirit of those confessors is unbelievable. Let us just remember a sermon, preached by Bishop N—— before his exile to Petschora at one, now demolished, church in A——. Evening service was held. The church was filled with people, for the greater part exiled peasants from Little Russia. They sobbed most piteously. The Bishop in his gorgeous attire stood before the altar. He quoted the Apostle's words: "We are persecuted, but not miserable; we are poor, but own everything; we are delivered unto death, for Christ's sake, are kept in prisons, in exile. We are considered dying, but we are alive." Suddenly he turns to the people: "Why do you cry?" he asks passionately: "Why do you cry? Do you not remember the words of the Gospel: 'Blessed be you, when persecuted and tortured and calumniated for My sake'?"

(To be continued)

Lent and the Forward Movement

*A Charge to the Diocese of New York **

By the Rt. Rev. William Thomas Manning, D.D.

Bishop of New York

*Brethren of the Clergy and Men and
Women of this Diocese:*

AS LENT comes to us again with its gracious call and opportunity, I want to offer a few simple suggestions to the clergy and people of our whole diocese.

There is a wonderful power in united thought and united prayer and if this Lent we can feel in our great Diocesan Family that we are thinking and praying and acting together this will bring great blessing to us.

We are asked at this time to think and pray and take part together in a Forward Movement for the deepening and strengthening of the spiritual life of the Church.

The best beginning for the Forward Movement all over the Church will be a really well-kept Lent and I suggest that we make this Lent the beginning of the Forward Movement in this diocese.

What does the Church call upon us to do to make this a well-kept Lent?

The Episcopal Church consciously and deliberately leaves large liberty to her children. She does not hedge us about with prescriptions and restrictions as to our lives and conduct. She holds up clearly before us the great principles of the Christian life and leaves us to apply them under the guidance of the Holy Spirit. And so the Church does not give us minute rules for keeping Lent. It is to be a time of increased attention to the things of our religion, a time of withdrawal in some measure from worldly pleasures and interests so that we may have more time for the things of the spirit, a time for giving of our means more conscientiously to the work of the Church and for the help of those in need, it is to be a time of spiritual renewal, a time of repentance, confession of sin, and real amendment, a time for such repression of our lower natures and such strengthening of our wills by voluntary acts of self discipline as shall give us increasing victory over evil. Under the heading "A Table of Fasts" our Prayer Book tells us that Ash Wednesday and Good Friday are to be observed as Fast Days, and that during the Forty Days of Lent, on the Ember Days, and on all the Fridays in the year, with certain specified exceptions, the Church requires of us "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," but the manner in which this shall be carried out is left to the judgment and conscience of each individual.

The Church expects and trusts us so to use the Lenten Season that it will make our religion more real to us and a greater power in our lives.

The one great purpose of Lent is to bring us nearer to Jesus, to strengthen our faith in Him, to deepen our love for Him, to bring us nearer to Him in our daily lives, and so nearer to each other, and to all our fellow men. With this purpose stirring our minds and hearts and drawing us all nearer together I make the following suggestions.

First. Let us all, clergy and laity, try quite definitely this Lent to be more faithful, more simple, and more real in our own personal prayers each night and each morning. There is need of this, as we all know.

Even a brief time of real prayer will make the whole day a different one for us because it means that we begin the day with Jesus.

It will help us much if we will spend a few minutes in silence, in a quiet act of realization, each time before we begin our prayers.

Second. Let us all be more faithful than ever in taking our part in the public worship of the Church. We know that in so doing we are following in the way of Jesus. Our faithful, unflinching participation in public worship is more important in His sight, and is of more help to the life of His Church, than any money that we can give, or any work that we can do, and for our own spiritual life faithfulness in worship is indispensable. If our worship is true we shall not fail to give of our means, our time, and our strength in the service of God and man.

Third. Let all of us this Lent, clergy and laity, examine ourselves more truly and face the things in our lives that are keeping us from Christ and with true repentance and confession, as the Prayer Book directs, seek God's forgiveness and His grace to make a new beginning. This awakening to new life, this real conversion to Christ, to which the Bible and the Prayer Book call us cannot take place without definite realization, and confession, and forgiveness of our sins, and if, in the words of the Prayer Book, "there be any of you who cannot quiet his own conscience, but requireth further comfort or counsel," you have the right to go to your parish priest or "to some other minister of God's Word" to make special confession of your sin and to receive the assurance of God's full forgiveness.

Your Prayer Book tells you, in words with which you are all familiar, that "Almighty God, the Father of our Lord Jesus Christ . . . hath given power, and commandment, to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins."

Fourth. Let all of us this Lent think more of the grace and strength which Christ offers to us in the Sacraments of the Church, and let us be more careful, and more faithful, in coming to the great Sacrament of the Holy Communion. The Holy Communion is our Lord's own specially appointed place of His meeting with us. Let us realize that this Holy Sacrament is our meeting place with Jesus, and so all over the diocese let us come to it regularly, humbly, believingly, and thankfully. And before we come to our Communion let us be more careful to prepare ourselves in mind and heart, with thought and with prayer, so that when we come there to meet our Lord we may receive the blessing which He Himself comes there to give us. There is nothing which our Prayer Book emphasizes more seriously than the necessity, for all of us, of earnest and careful preparation before coming to receive

* This charge, published in pamphlet form, may be secured from the Morehouse Publishing Co., Milwaukee, at the rate of \$8.00 per hundred.

the Holy Communion. The Communion Office makes this unmistakably clear.

Fifth. I suggest that we shall all of us this Lent, more faithfully study and use our Bibles and our Prayer Books. These are our two great text-books of Christian Faith and Life.

I am certain that one of our greatest needs in this Church today, all of us, clergy as well as laity, is more truly to know and more faithfully to use our Bibles and our Prayer Books.

We read, perhaps, books about the Bible; how many of us can say that we faithfully read the Bible itself, studying it not only as the sacred record of past events, but finding in it a direct and practical application to ourselves, our needs, and problems at this time.

The Prayer Book, every word of it based on the Scriptures, is our hand-book, the Church's own hand-book, of doctrine, of worship, and of daily life.

How many of us know its contents as we should, and try to follow its spiritual guidance?

I suggest that all of us in this diocese shall now read at least one of the following parts of the New Testament, the Four Gospels, or the Acts of the Apostles, or the Epistle to the Ephesians, and that if practicable during Lent we shall read all of these.

The Four Gospels hold up before us the Lord Jesus Himself as He was in His life here on earth, and as He is now at the right hand of God.

The longest of the gospels is only about fifty pages, and the shortest is only thirty pages.

In the Book of the Acts of the Apostles we see, in the first days of its life, beginning its divine work in this world, the Holy Catholic and Apostolic Church in which we claim our membership each time that we repeat our Creed. This book of the New Testament is about forty-nine pages in length.

The Epistle to the Ephesians gives us St. Paul's wonderful teaching as to the Holy Catholic Church of Christ and all that the Church of Christ should mean to us.

This Epistle is only six pages in length. And along with our reading of these parts of the New Testament I suggest that all of us this Lent shall read the Offices in our Prayer Book relating to the sacraments.

In the sacraments we feel the touch of Christ Himself. They are the pledges of His Presence still with us, and of His help still given to us.

I suggest therefore that we read the following Offices entire, rubrics included, so that we may know what our Church teaches on these great matters, for here we have not individual opinions but the message and teaching of the Church itself.

1. The Baptismal Office.
2. The Confirmation Office.
3. The Office for the Administration of the Holy Communion.
4. The Marriage Service.
5. The Office for the Ordering of Priests, and with this the very important Preface to the Ordinal.

All who read and study these parts of our Prayer Book will see why our Church holds so faithfully to her age-long teaching in regard to Baptism, and Confirmation, and the Holy Communion, and Ordination to the Ministry.

In the Forward Movement that we now need, and are undertaking, the first step must be a movement back to the use of our Bibles and our Prayer Books.

A sincere, intelligent, and believing use of these two books by all of us will bring an awakening of interest, a deepening

of conviction, a revival of faith and life which will arouse the whole Church, and at this time in which we are living we need this in every diocese, in every parish, and in every home.

Every man and woman who will faithfully read his Bible, and faithfully follow the teachings of his Prayer Book, will come near to Jesus, and this is the soul of our religion as Christians.

It is this which will draw us all together and inspire us for the work to which we are called. It is this which will give us the true missionary spirit. It is this which will awaken us to the responsibility resting upon us for the work and power and witness of the Church not only in our own parish, or in our own diocese, but among all men everywhere. No one can believe in Christ only for his own parish or for his own community. If we really believe in Christ we shall believe in Christ for the whole world.

Dear friends, clergy and laity, let us try, with God's help, to make this a well kept Lent in every parish and mission in our diocese.

Walking in the holy and well-tried ways of the Church whose children we are, thinking and praying and acting together under the guidance of the Holy Spirit, let us try to have, this Lent, a Forward Movement which will bring us nearer to Jesus, which will strengthen our faith in Him and deepen our love for Him, which will bring us nearer to Him in our daily lives.

It is our faith in Jesus the Son of God, faith in Him not merely as a moral ideal but as a Living Person in whom we trust and to whom we pray—it is this which makes our religion a reality to us.

We hold to the great Institutions of Christian Faith and Life, the Scriptures, the Creed, the Sacraments, and the Apostolic Ministry, not because they are ends in themselves, or have any power of their own, but because they are the divinely given means to bring us to Christ. It is these divinely given means of faith and life which the Prayer Book brings to us. Its whole purpose is to bring us to our Lord.

If we will all of us now study, and try more faithfully to follow, the teachings of our Prayer Book we shall have a true Forward Movement, we shall have a Church awakened and stirred with new power, and with new desire, to do its work for God.

The Eucharist as a Sacrifice

THERE HAVE BEEN ENDLESS discussions as to whether the offering of the Eucharist is to be connected with the heavenly oblation, or with the immolation of Calvary. Possibly the truth lies in the union of both thoughts. The one great sacrifice of the cross is lifted up on high by our Lord in Heaven and by means of that sacrament which He puts in our hands we plead it also on earth; and yet as the satisfaction of the cross lay in the obedience even unto death, so the gifts of the altar, the broken bread and the outpoured wine, mystically reproduce the dissolution of soul and body in which the passion of our Lord had its climax and close. When the priest at the altar breaks the consecrated bread and offers it, he lifts up the same broken body that hung on the cross, and re-presents the oblation of Calvary.

The Eucharist is a sacrifice, then—a commemorative and representative sacrifice, but a sacrifice nevertheless, in which there is a real offering. As the service of the Day of Atonement was incomplete if it stopped with the killing of the victim and reached its perfection in the sprinkling of the blood and the pleading of the high priest within the veil, so Christ's sacrifice must be pleaded in Heaven and offered for the souls of men on earth. Both actions are essentially sacrificial and in their union man finds his cravings satisfied and his restored union with God made possible.

—Bishop Fiske in *"The Faith By Which We Live."*

Witnessing for Christ

By the Rev. Anton A. Mueller, Th.D.

Canon of All Saints' Cathedral, Milwaukee

THERE IS NO SECOND THOUGHT with God. What He is He always was and always will be. What He does, He has done from eternity. He is the same today, yesterday, and forever. God is truth, and this divine attribute of immortality attaches to all truth. What is true today, was always true. Therefore, in dealing with the things of God, we can go back always to the beginning. In describing the coming of our Blessed Lord, St. John says that the Word made flesh was from the beginning. Our Saviour was the Lamb of God sacrificed for men, but the Lamb was "slain from the beginning of the world." Our Saviour, arguing with the Jews on one occasion, charged them with unbelief, and told them that they would die in their sins. And resenting this harsh judgment, they asked Him who He was, and He said: "Even that which I have also spoken to you from the beginning"; according to the Vulgate: "I am the Beginning who speak to you." And three times in the Book of Revelation St. John speaks of Him as the "Alpha and Omega, the Beginning and the End."

In the text our Lord tells us that we should be witnesses to Him "because we were with Him from the beginning." A witness must either have seen or heard that to which he testifies; and our Lord qualifies us as competent witnesses, when He says: "You have been with Me from the beginning, and you shall testify of Me." How can we testify to our Lord, we who live more than nineteen hundred years after His time? He tells us. When St. Luke begins his gospel, he says that he does not speak of his own personal knowledge, but that he received what he committed to writing "from those who were eyewitnesses and ministers of Christ." Our Lord had His Apostles with Him during all His public life. He says of Himself that He did nothing in secret. Everything He did and said was done and said in the open. He took His Apostles into His confidence, and made known to them the whole counsel of God. The Apostles were made thoroughly acquainted with our Saviour and His mission, before He closed His earthly career on Ascension Day. Therefore, the Apostles were certainly competent witnesses; they could testify because they had seen and heard. And He told them to go into all the world and preach this, His Gospel, to every creature. They were to be His witnesses before men.

But the Apostles died; and as witnesses they could not be called into court again. Yet the court was still in session. He was tried by the Jewish people and under the Jewish law; and by that people, and under that law He was convicted and executed. But He died once only; He will die no more. Victor over death, He has appealed from that unjust verdict to the great high court of the world; He has appealed to future ages and has demanded of them a reversal of that unjust judgment pronounced upon Him by the Synagogue. And to this high court of justice He has summoned us, the faithful throughout the world, to appear as witnesses for Him. "The Holy Ghost," He says, "whom the Father will send in My name, will bear witness of Me. The great Church which I have founded will bear witness. But you, too, bishops, priests, deacons, and laymen, will be individually witnesses, because you have been with Me from the beginning." The Apostles were with Him; but how can He state that we were with Him from the beginning?

He says: "I will be with you always even unto the end of the world." Christ is with us. He is in His Church. He lives and acts in His Church. When Saul persecuted the Christians in Jerusalem and was on his way to persecute them at Damascus, he was stopped and asked why he persisted in persecuting Christ, "Saul, why persecutest thou Me?" The Church is the mystical body of Christ. He is present in it just as much as our soul is present in our physical frames. Therefore, He is with us always, we are with Him, and for that reason we are qualified to be witnesses in His cause, because we are with Him and have been with Him from the beginning.

But how were we with Christ from the beginning? In the first place our faith, all the dogmas of our holy religion are from the beginning. Everything that the Apostles taught and believed, the Church of Apostolic succession still teaches, and we believe. There has been no change in the deposit of faith.

The living and life-giving faith of Christ is committed to the living Church primarily in Holy Scripture and secondarily in Apostolic tradition, to be preserved and handed on as a sacred deposit. The Church was soon scattered and appeared in the four quarters of the earth. In a very short time new questions arose and occasioned fierce disputes. What did the Church do? In seven great emergencies she summoned her bishops from the ends of the earth, and in seven solemn General Synods they testified to what was the faith of the people among whom they lived. And the faith of the Church Universal is the faith of the Church of all ages. It is the faith of the Apostles, and the truth of Christ, and we proclaim it Catholic. We are witnesses of the truth of Christ; for in hearing the revelational Church of the Apostles and Prophets speaking to us in Holy Scripture and Apostolic tradition we hear the very Gospel of Christ. Each and every one of us is an ear-witness of Christ.

What we believe today has come down from the beginning of Christianity without a break. And not only is this true of the faith of the Church, but it is true of the sacramental powers of the Church. The power that our Bishop exercises in the raising of a deacon to the charge of the priesthood is not of man, but the power of God; and those who are ministers of the Church exercise simply the power that God has given them through the imposition of hands.

EVERY priest in the Church of God can trace his ministerial, sacerdotal lineage to Christ, or he is no priest. The power and authority of the Church are "from the beginning." The Church is a living Church. Christ is the animating principle of a vital organism. "I will be with you always even unto the end of the world." We not only claim similarity with the Apostolic ministry which Christ established, but an absolute identity. The same power with which a bishop confers upon a deacon in ordaining him priest is the power which the Apostles and their successors in the Church for nineteen hundred years have been exercising. It is not of yesterday, or the day before; it is "from the beginning." So that not only the faith of the Church, but the power and sacraments of the Church of God are "from the beginning."

"You shall be witnesses of Me," says our Lord, "because you have been with Me from the beginning." Let us be true

witnesses. Let us testify to the truth. Our Saviour was condemned once and put to death by false and perjured testimony. He has appealed to the high court of the Gentile nations. The case is opened again, and we must bear testimony. The court is now in session. We are witnesses and we must testify one way or another. We as Christians should bear testimony favorable to Christ. That shows our awful responsibility. We have the faith once delivered to the saints. We profess the Catholic Apostolic faith, the faith of the Church from the beginning. What was always, what was by all men, what was everywhere that faith of Christ is our faith.

But we must supplement the testimony of our lips with the testimony of our lives. The world will not take our oral testimony unless we confirm it by our daily conduct. When we put a man on the stand we make Him take an oath to tell the truth. Christians are not made to take a formal oath, but the whole world looks to them to confirm their oral testimony by living it out in their lives. There were witnesses who perjured themselves in the first trial of our Lord, and there are false witnesses among Churchmen who perjure themselves. Let none of us have any part in the betrayal by Judas or the murder by Pontius Pilate. Let us tell the truth as we know it, and as it has come down to us from the beginning. But let us, above all, confirm that truth by our lives, by our Christian conduct, so the world may have before it a demonstration of the truth of that undying faith that animates every Christian soul, of that faith that has come down to us from the days of the Apostles, that faith that Jesus Christ brought from Heaven to the world, and that He commissioned the Apostles to make known to every creature. Having been taught from the beginning, being the heirs of the sacramental sacrifice of Jesus Christ in the Eucharist and of all the other sacramental treasures that have come down from the beginning, being with Christ from the beginning, let us joyfully, cheerfully, and truthfully witness for Him among men, that He may witness for us before His Father in Heaven.

On the Dole

WE SOMETIMES see rather sentimental pictures of our Lord welcoming the weary and heavy-laden to Him. When our Lord said, "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest," He did not mean us to be weary and heavy-laden for ever. We have to balance those words with other words of His, such as, "Take up your cross and follow Me." In these pictures the people coming to our Lord have an aspect of being spiritually on the dole. They do not look as if they ever wanted to be anything but weakly, weary, and heavy-laden, to be comforted by a kind Christ who will ask no more of them than that they should let Him comfort them. Now Christ is the strong Son of God, who would make us also strong sons of God. His comfort and His rest will be not in keeping us on a spiritual dole, but in enlisting us in the service of His Father.

When we have any spiritual experience or a supernatural sense of the nearness of Christ, we have to be careful not just to rest in the joy of these occasions but to make them practical, and to turn them into acts of devotion, mortification, or service. Religion is not a sentimental adoration of a sentimental Christ, but a coming, through the strong Spirit of God, to the knowledge of the strong Son of God, and so gaining the power of sacrifice that one may bear oneself in this life as a true son of the God and Father of our Lord. A strong man was needed in the place of the traitor Judas, and St. Matthias was chosen for his proved loyalty: he had "companied" with the disciples "all the time." —*Fr. Andrew in "Meditations for Every Day."*

Churchwomen Today

Ada Loaring-Clark

Editor

Well-planned Programs

I SHOULD LIKE to emphasize again the importance of carefully preparing all programs for our Church societies. Many Churchwomen write and ask me what I think is the reason for such and such an organization disbanding and they make various suggestions. I believe one of the major reasons why organizations in parishes "peter out" is that proper time and consideration are not given to preparing programs. Committees spend many hours each summer planning the programs for our secular organizations such as music and women's clubs, but, only too often, the programs for our Church societies are left to chance. From the opening prayers and devotions, with which each meeting should begin, to the closing prayers every number on a program should be thought out and considered in relation to the main objective of that meeting. A well-rounded program will always have four main objectives: Prayer, Education, Service, and Gifts; these must sub-stand all our efforts. Preparation of programs should always be made well ahead of the time they are to be used.

Pennsylvania as a Model

WE TURN to a great diocese like Pennsylvania, with its five great committees dealing with the activities of its Churchwomen, for information and forward plans that might well be emulated and are always helpful to those with more limited opportunities. The practical experience of the leaders is a great asset and plans and programs suggested are commendable. Where they cannot be carried out in full there are certain phases of endeavor that can always fit in for a group, after their adaptation to local conditions.

The Epiphany study classes on Japan, held in the Church House, Philadelphia, which were arranged by Mrs. James F. Bullitt, educational secretary, are an example of careful planning. These classes were based on the country for our study this year. The topics for the sessions were: What Do You Think About Japan? Japan's Place in the World Today, A Nation at School, Missionary Day, Christianity and the Other Religions of Japan, Christ and Social Changes, and The Japanese Church and Our Responsibility. Blue prints of the Church in Japan were provided for leaders.

Then Mrs. Van Harlingham has arranged forums on those vital subjects which we considered in Atlantic City and Mrs. Frank M. Day is ready to conduct round tables for the consideration of the Cause and Cure of War and other international questions with which each one of us should be conversant.

Revered Long-time Worker

WE ARE HAPPY to know that Miss Mary Helena Cornwall-Legh, who has been ill while on furlough in England, is better and was able to return last month to her beloved leper mission at Kusatsu in Japan. Her people adore her. Miss Cornwall-Legh is nearly seventy-eight years old and her long life of devoted service is a wonderful example, one worthy of emulation by younger missionaries who must fit themselves to minister to the health and well-being of the Japanese, as well as to face fearlessly many complex problems of disease and economics.

Churchmen in "Who's Who"

By the Rev. Edwin G. White, Ph.D.

Rector of St. John's Church, Ionia, Michigan

DR. C. C. LITTLE, in noting the religious affiliations of professional men in *Who's Who*, whose names begin with A, M, and W, asserted that if religion exerted no influence there would be the same percentage approximately of each Church in *Who's Who* as in the general population, and so, from his findings, concluded that it had great influence. He pointed out the large number of Episcopalians, among others, and the small number representing religious bodies noted for their fundamentalist outlook.

The writer of this article recently made a study of Episcopalians mentioned in the 1926-27 edition of *Who's Who*. This particular edition was selected, chiefly, because its date was nearest to the United States Religious Census of 1926. He found that there were 2,697 persons, forming 10 per cent of the whole number, described as members of the Episcopal Church. They constituted 21.6 per cent of all those who specified affiliation with any religious body, and the largest number of any one Church. While the arithmetical average for all religious groups mentioned was 28 per 100,000 members, that of the Episcopal Church was 195. This was 39 times as many as the Roman Catholic and Evangelical bodies, and 24 times as many as Lutherans, Mormons, and United Brethren. The Congregationalists had 177, and the Presbyterians 121 per 100,000. But, in ratio to number of members the Unitarians had 1,221 per 100,000. Women members of the Episcopal Church were more numerous than women of any other Church, and they constituted 35.3 per cent of all women who gave their religious membership.

Episcopalians in *Who's Who* come from and reside in all sections of the country in about the same proportion as all others included in this compendium of notable people, the variations indicating clearly where the Episcopal Church was weaker or stronger. For the sake of brevity, the following table lists them according to the geographic divisions used by the United States Census Bureau:

Geographic Divisions	Episcopalians				All in <i>Who's Who</i>			
	Born	%	Reside	%	Born	%	Reside	%
New England	416	16.7	318	12.1	4075	16.9	3516	13.4
Middle Atlantic	724	29.1	887	33.7	6273	26.1	8237	31.3
East North Central ..	439	17.6	321	12.2	5913	24.6	4132	15.7
West North Central ..	160	6.4	166	6.4	2320	9.6	2147	8.2
South Atlantic	476	19.1	518	19.7	2755	11.5	3631	13.8
East South Central ..	120	4.8	87	3.3	1442	6.0	931	3.5
West South Central ..	67	2.7	85	3.2	559	2.3	893	3.4
Mountain	30	1.2	85	3.2	226	.9	846	3.2
Pacific	56	2.4	164	6.2	483	2.0	1959	7.5

The larger proportion of Episcopalians in the Middle and South Atlantic states reveals the effect of the long social heritage of the Church in those sections as against its slower development in the Central states, where it was late in following the emigrants to the west. Though the Episcopal Church forms only 1.6 per cent of the total population, it is represented by 10 per cent of those in *Who's Who*, more than six times the number which might be expected.

The urban characteristic in the membership of the Episcopal Church is observable in *Who's Who*, particularly the number born in cities of 250,000 and over. Since the average age of people in *Who's Who* is 59, the size of the cities has been

taken from the census returns of 1870. The following data shows the difference in this urban trend between Episcopalians and others in *Who's Who*.

Size of place of birth in 1870	Number of Episcopalians in <i>Who's Who</i>		Number of non-Episcopalians in <i>Who's Who</i>	
	Born	Per cent	Born	Per cent
250,000 and over	471	17.5	2984	14.0
100,000-250,000	229	8.5	1389	6.5
50,000-100,000	126	4.7	823	3.9
25,000-50,000	170	6.3	1141	5.3
10,000-25,000	239	8.9	1745	8.2
5,000-10,000	189	7.0	1475	6.9
Less than 5,000	1266	47.1	11,781	55.2

It is true that nearly half the Episcopalians in *Who's Who* were born in places of less than 5,000 inhabitants, but a considerably larger proportion of non-Episcopalians in *Who's Who* came from such communities. Proportionately 25.0 per cent more Episcopalians came from cities of 250,000 and over than those not so designated. Only in places of between five and ten thousand inhabitants is parity almost reached, and then the proportion of Episcopalians is slightly higher. When we come to consider the places of present residence this urban characteristic is more noticeable.

Size of residential city	Number of Episcopalians in <i>Who's Who</i>		Number of non-Episcopalians in <i>Who's Who</i>	
	Resident	Per cent	Resident	Per cent
Million or more	711	26.6	6101	25.8
500,000 to million	356	13.3	2537	10.7
250,000-500,000	360	13.5	2863	12.1
100,000-250,000	300	11.2	2517	10.7
50,000-100,000	155	5.8	1338	5.7
25,000-50,000	153	5.7	1432	6.1
10,000-25,000	207	7.8	2085	8.8
5,000-10,000	97	3.6	1156	4.9
2,500-5,000	66	2.5	787	3.3
Less than 2,500	268	10.0	2807	11.9

It will be observed that proportionately more Episcopalian eminent people than other leaders live in places of 50,000 and over, and that as the size of the place decreases the number of prominent Episcopalians grows proportionately smaller. It is also significant to notice that while 47.1 per cent of Episcopalian leaders were born in places of 5,000 and less, only 12.5 per cent reside in such places now. Of course the tendency to congregate in large centers is general to all leaders, but it is particularly true in the case of Episcopalians.

SINCE WOMEN form only 7.3 per cent of all in *Who's Who*, but 8.9 per cent of the Episcopalians among them are women, it implies that Episcopalian women have a greater tendency to become leaders. This may account for the fact mentioned above that more women of the Episcopal Church appear in *Who's Who* than women of other Churches. But Episcopalian women, like other women in *Who's Who*, are averse to stating their age, for, while 9 per cent of Episcopalian men did not give their age, 37 per cent of Episcopalian women did not.

A comparison between Episcopalians and others mentioned in *Who's Who* in regard to age shows that the former attain prominence somewhat earlier than others, Episcopalians having a median age of 56.1, while that of all in *Who's Who* is 59.6 years. It is evident that in spite of the statement that this is the

day of youth, most people do not develop those qualities which attract notice until middle life or later.

In the matter of occupation there is very little difference between Episcopalians and all others in *Who's Who*. Among Episcopalians there is a somewhat larger proportion of army and navy officers, lawyers, physicians and surgeons, engineers, architects, financiers, and manufacturers. Episcopalians are proportionately fewer among clergymen, college presidents and professors, scientists, teachers, artists, and inventors. Women are chiefly writers, educators, and librarians.

Regarding marital condition, a larger proportion of Episcopalian leaders are married than others in *Who's Who*, but a smaller proportion divorced, or married a second time. Fewer Episcopalian men remain single, but more Episcopalian women are single than other women in *Who's Who* in proportion to their number. The median age at marriage is later for persons in *Who's Who* than that for the population generally, but Episcopalians marry earlier than other leading people, the median age for men being 27.7 as compared with 29.0 for all men in *Who's Who*, and for Episcopalian women it is 24.7, while for all women in *Who's Who* it is 26.6 years. The median number of children in the families of Episcopalians in *Who's Who* is 2.9, the same as for all in *Who's Who*. These Episcopalian families include 4,142 children. If 65.0 per cent of these children live through the child-bearing period and rear an average family of two children the next generation will see 5,000 children in the third generation from the leaders. Hence we need not fear the bogey called race-suicide with which some eugenisists seek to frighten us.

FROM THE STANDPOINT of formal education and the highest college degrees received by persons mentioned in *Who's Who* certain differences appear between Episcopalians and non-Episcopalians.

Highest schooling or degrees received	Episcopalians	Per cent	Non-Epis'ns	Per cent
Privately or self-educated ..	194	7.2	1860	7.7
Common school	139	5.2	1316	5.4
High school	96	3.6	717	3.0
College (non-graduate)	501	18.5	3649	15.0
Bachelor's degrees	656	24.4	4445	18.4
Master's degrees	309	11.5	2618	10.8
Doctor's degrees	765	28.4	9154	37.8
Honorary degrees	34	1.2	462	1.9

It will be noted that a larger proportion of Episcopalians attended college but did not graduate, and more still did not proceed beyond the Bachelor's degree. The greatest difference will be found in the matter of the Doctorate which is possessed to a much lesser extent by Episcopalians than others. In this connection it may be mentioned that the degree of Doctor of Philosophy has been conferred upon 9.2 per cent of the Episcopalians in *Who's Who*, but upon 15.9 per cent of non-Episcopalians. This may partly be accounted for by the fact that the percentage of college professors is only 6.8 per cent for Episcopalians, but is 11.6 per cent of all in *Who's Who*. The high percentage of non-college people is probably because of the fact that forty years ago when the majority of people in *Who's Who* were of college age, fewer attended college than at the present time. As Alma Mater, Harvard and Yale rank first among Episcopalians and all others in *Who's Who*, but the proportion of Episcopalians is higher than others for Columbia and Pennsylvania, and slightly higher also for Princeton, the University of Michigan, and Johns Hopkins. A smaller proportionate number of Episcopalians in *Who's Who* received degrees from Cornell, Brown, Dartmouth, University of Wisconsin, and the University of Chicago. Though only 3.9 per cent of Episcopalians in *Who's Who* gave Episcopal Church

colleges as their Alma Mater, they may have received their undergraduate training in these institutions and taken higher degrees from other colleges and universities.

SINCE THE EPISCOPAL CHURCH provides such a proportionately large number of leaders a reason must be sought to account for this. The facts that 83.5 per cent of its membership is urban, and very largely composed of native white stock, may be important factors. Added to these is the further fact, though not so easily proved, that it includes within its membership a large number of people belonging to the professional and wealthier classes, which would provide the initiative and means for a broader education. It has been pointed out many times that education and leadership go hand in hand. Further, the Episcopal Church presents an idea of God demanding reverence, at the same time teaching respect for all human beings as such, which is likely to develop the type of personality which would be favorable to leadership. Also, the appeal of the Episcopal Church is to truth, to the widest possible outlook, to all that is best in every field—science, literature, music, and art. It is not repressive in attitude, but stands for the Catholic religion in its fullest sense. Such an attitude is compatible with leadership, and thus it is easy to see why the Episcopal Church includes a considerable number of leaders among its membership, and also attracts leaders to its membership. This gives the Church a great opportunity as well as a great responsibility.

The Unanswerable Argument

By the Rt. Rev. Alexander Mann, D.D.

Bishop of Pittsburgh

I BELIEVE THE GREATEST and the most serious fact that confronts the Christian Church is the steadily lessening interest which the mass of men and women, especially young men and young women, are taking in the life, the worship, and the work of the Church. It is not that they are actively hostile. It might be better for the Church if they were. No, they are something worse than hostile, they are simply indifferent. One may combat hostility, but he finds himself sadly helpless in the face of indifference.

No, I believe that the trouble is with the Church herself. She is not effective, not because she is rationally discredited, but because she is not attractive. The shock of her failure to prevent the Great War still lingers in men's thought about her. But more than that, her seeming impotence in dealing with the great social evils of our day, in work for international peace, in the doing away with racial hatreds, in the creation of a more fair and just social order—in all these and other great movements for a just and peaceful and happy world, the Church, while sympathetic, seems to be singularly powerless.

No, the weakness of the Church is not, I believe, the result of outside opposing forces. It is in herself, in her life and conduct. Men do not love her because she is not lovely. It is always beauty that calls forth love, and where today in the life of the Church is that moral and spiritual beauty that draws men after it by all that is most fragrant, most persuasive, and most fair?

So it has been down through the ages. When all is said and done it is the Christian saint who is the one unanswerable argument for the Christian faith. It is the saint alone who can stand on the crowded highways of life and speak to the travelers on that road, the busy men of affairs, the pleasure lovers, the poor, the sorrowful, the forlorn tramps under the hedge rows and "compel them to come in" by the revelation of the power and the beauty of a life that is hid with Christ in God.

A Letter to Church School Teachers

By the Most Rev. Charles P. Anderson, D.D.

Sometime Presiding Bishop and Bishop of Chicago

My Dear Teachers:

YOUR PROFESSION (if I may use such a high-sounding word of a service in which you regard yourselves as mere amateurs)—your profession has been brought prominently into the limelight in recent years through the fresh emphasis that has been placed on the child and on religious education. The child is now the center of the stage. This is well. There is nothing new about it, except the new emphasis. It is a return to first principles. Our Lord put the child at the very center of the Kingdom of Heaven. When men contended as to "Who is the greatest in the Kingdom of Heaven?" Jesus took a little child unto Him and set him in the midst of them and said, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea."

What a commentary this is on our banishment of religious education from the schools; on the homes that are void of Christian training; on careless and haphazard Sunday schools; on our social order which prematurely employs children in industry to the dwarfing of their lives; on the conditions under which child-bearing women have to work to the depreciation of the human stock. How our educational and industrial systems offend the little ones! It were better that a mill-stone were hanged about their necks than that society should be undermined by an incurable injustice to the children of today who are to be the men and women of the next generation. Well is it that the Church and society are reëmphasizing the teaching of our Lord by placing the little child at the very center of human progress and human betterment.

It is very significant that our Church has inaugurated a General Board of Religious Education and has created a Social Service Commission.* It is very significant that Sunday school commissions and social service commissions have sprung into being in nearly all our dioceses. It is very significant that a Religious Education Association has attracted to its membership so many of the college presidents and professors, so many of the philanthropists and patriots throughout the land. All these things go together. They testify to a widespread conviction that the well-being of the child is the key to the situation. It means that in the Church and in the world there is an awakening realization of the place that the child occupies in a Christian civilization.

In this vital movement you Sunday school teachers, you instructors in the Christian religion have an important place. It will tax your powers to the utmost to hold up your end. It falls upon you to a great extent to do for the child's soul what the public school does for the mind and what the sociologist is trying to do for his body.

AND YET as I write this I realize that it puts the case in a false light—as though a child were built up of separate compartments, and as though the Church had to do only with his soul, while others looked after his mind and body. This is the fundamental error of our educational system. It divorces what God hath joined together. It separates into detached parts that indivisible thing which we call the life or the personality. If children were only bodies the gymnasium might suffice. If they were only minds the class-room of the secular schools might complete their education. But they are not bodies nor minds. They are personalities. They are lives. They are souls. They are not bodies with souls, but souls with bodies, minds, wills, emotions, passions, affections. Education consists in drawing out and training all these powers and faculties so that the child may live his best life, physically, mentally, and spiritually. The problem is how to encompass in a single educational system all that goes to the development of the whole personality.

Under present conditions our public school system must confine itself to what is commonly called secular education. It educates one part of the child, so to speak. The very worst feature of this is that the boy gets the impression that the secular school and college cover the whole ground of a complete education. This is not the fault of the public school teachers. They are a singularly high-minded profession and have been pioneers in good morals and manners. It is the fault of the system—a fault which to some extent must be charged up against the divisions and schisms in the Christian Church. It is a calamity with which many thoughtful educators are deeply concerned. Education loses its religious value and religion loses its educational value when they are detached from each other.

This, however, is the situation under which we have to carry on our work. This brings you teachers of religion into the lime-light. Can you hold up your end? You must measure up to the public school teacher in ability. Your system of instruction must appeal to the boy as being of equal dignity with his week-day work. Upon you is placed the incalculable responsibility of supplying all that large part of a true education which the public schools do not undertake to supply and which the homes rarely supply. It is a responsibility which might well make you tremble. It is a responsibility which it would be cowardly to shirk.

I STARTED out by speaking of your profession. Perhaps I should postpone the use of this word until teacher-training schools have been established and our Sunday schools equipped with graduated teachers. I want you, however, to exalt your work into the dignity of a sacred vocation. Good-natured amiability is not a sufficient qualification for a teacher of religion. Neither is it enough to have a desire to do good. There should be ability and consecration. The public school teacher must have at least two qualifications. He must know what to teach. He must know how to teach it. To learn the first he goes to school and college. To learn the second he goes to some normal or training school. The Sunday school teachers cannot all qualify in this way; but in some such way they should equip themselves for their noble work. If the Sunday school is to be

* Now the Departments of Religious Education and Christian Social Service.—THE EDITOR.

taken seriously, if it is to be regarded as a real part of a child's education, if it is to provide what is not provided elsewhere, then the teacher should train himself. He must learn that body of Christian truth which he undertakes to teach. He should acquire an aptitude for teaching it.

I hope that the day will come when the Church will have a large number of certificated teachers among her young men and women. Until that time comes, is it too much to say that the teacher should train himself? He only knows how to teach who knows how to learn. How can you learn? By reading and studying a few carefully selected books and by devoting yourselves to a small class of boys or girls. Any of our clergy would take pleasure in selecting a few books. Our Sunday School Commission is constantly recommending them. The clergy are constantly looking for efficient teachers. I know that you want to do some good in your day and generation. Here is a sphere of service second to none, for the qualified layman who would serve his country, his Church, and his God.

Speaking of books, may I say how I love to see religious books in the homes of our laymen, and especially in the homes of the religious teachers. I do not expect you to be theologians, but surely a few religious books are not beyond a reasonable expectation. The Bible, with a good commentary; the Prayer Book and its history; a book of doctrine; a book of devotion; a few biographies; a thrilling missionary story; some burning message on the duty of the hour; and then, to be up-to-date, some work on religious pedagogy—some books of this sort in a teacher's library are a joy to my heart.

Then, too, there are the Sunday School Commission and the conferences of the institutes. May I exhort you to keep close to them. Attend the meetings and study classes whenever practicable. Your presence will do good. If you cannot teach, learn. If there is nothing to be learned at the meetings, then teach. The commission is trying to make a real contribution to a completer education. Help it and be helped by it.

I HAVE used the masculine pronoun throughout this letter as if the teachers were all men. Of course the majority of them are women. This is true in the public schools also. Both men and women are needed. There are times in the lives of boys when they need contact with the masculinity of robust Christian men. What a fine work a strong man can do with a group of boys.

You are so much on my heart and I have so much to say to you, my dear teachers, that I must ask you to let me write you another letter. I shall add to this letter, therefore, just one more thought. Remember that the Sunday school as things stand at the present day, is the most important part of the parish work. I think that I appreciate the high ideals and the splendid accomplishments of the many parish organizations. But the Sunday school is more than an organization. It is the Church in her teaching capacity. It is the *ecclesia docens* in contact with the children. "They ceased not to preach and teach Jesus Christ." That is the brief story of the Church's early triumph. It will be the story of the Church's triumph in the twentieth century. In that story the conscientious and efficient teacher of religion to the children of today will be the central figure. Teach, therefore, teach Jesus Christ. And as you teach Him, be yourselves taught by Him.

THE CHURCH is the germ cell of the new social order. The glory of Christ is not pomp, prestige, numbers, and money, but hatred of evil and injustice; overcoming darkness, greed, and death.

—Rev. F. N. Palmer.

The Ups and Downs of Life

By the Rev. Granville Taylor

Vicar of the Chapel of the Mediator, Philadelphia

WE FREQUENTLY say in our conversation with each other that "all life has its ups and downs." It is a phrase all understand and one that gives food for reflection.

On the whole, it is a good thing that life does have its ups and downs, it would be a very monotonous affair were this not so. When we are down, of course, we cannot appreciate this truth. A moment's reflection soon sets us straight. The biggest joys of life are largely emotional. Life that is continually lived on one level is lacking in some of the greatest emotions. Variations, changes, heights and depths, roughness and smoothness, joy and sorrow, light and darkness, cold and heat, ups and downs, all play a very real part in life, and without them we cannot live it abundantly. As the old proverb says: "All sun makes the desert."

Always to live in a valley robs us of the glory of the mountain top view; always to be on the summit of the mountain denies us the joys of the valleys and dells, and the music of the babbling brook. If we have never been ill we cannot really value good health; if we have never been dead tired we never can know the fullest joys of going to bed; if we have never had streets covered with snow, like they are at the present moment, we cannot thrill to smooth, modern highways; until we have experienced days without the glow and warmth of the sun we can never know what the sun means to all life; if we have never been hungry what do we know of the meaning of food; if we have never been cold and no way to make ourselves warm we can never appreciate the comfort of well heated homes; if we have never known adversity what can prosperity signify; if we have never been "down" we can never appreciate being "up." Success means infinitely more to one who has repeatedly tasted the bitter dregs of failure before being successful.

One who has always had religious liberty can never value it as does the one who has been denied it. Many more people today would appreciate their Church far more if it were made impossible for them to have it for a while.

Yes, whether we like it or not, life is full of "ups and downs" and I am one who believes that the "downs" are as necessary to the fullest enjoyment of life as the "ups."

Godless Textbooks

I HAPPENED to be a member of the Committee on Religious Education of the House of Bishops. During one meeting Bishop Page pointed out what can only be regarded as a most sinister change in the contents of textbooks, more particularly readers and collateral reading required. He said that when he was a boy everybody used the McGuffey Readers and that they were replete with passages from the Bible, the Psalms, and great hymns; that the other selections were all shot through with references to God and our proper relation to Him. The old copy books had as the things to be copied some of the Proverbs and the like; so that a child, even if not from a religious home, could not but imbibe a great deal and get some idea of God and his own relation to God. Bishop Page then went on to say that recently he had made a study of the modern counterpart of those old books. There was not a single selection from the Bible nor any reference whatever to God; so that, unless a child knew of God otherwise, he would never learn from his textbooks that there was even such a Person, much less learning anything about Him. I think we should and could do something about that. Again, it is in a sense, a local question although probably state officers select the textbooks.

—Bishop Mitchell.

Books of the Day

Elizabeth McCracken, Editor

The Negro Problem

DIVINE WHITE RIGHT. By Trevor Bowen. With a section on The Church and Education for Negroes by Ira deA. Reid. Harper. 1934. Pp. xiii, 310. \$1.75.

THE DELIGHTED publishers hail this study of the Negro problem as "a brilliant exposé of the present situation." An exposé it is, vigorous and earnest; but brilliant it is not. Despite the clever title the book is a laborious and partially organized accumulation of factual material, with an over-emphasis on historical background.

Carrying the sub-title, "A study of race segregation and interracial coöperation in religious organizations and institutions in the United States," the book is published for the Institute of Social and Religious Research, organized "as an independent agency to apply scientific method to the study of socio-religious phenomena." One expects to find in a publication of the institute this scientific method, a fine objectivity and a discerning detachment. Here, however, one meets with biting sarcasm, emotional fervor, and literary crudity. The volume fails especially to carry through the second portion of the purpose of the study: "to throw light on experimental undertakings which may be modifying race attitudes and policies in the direction of closer friendliness and coöperation."

In particular this reviewer would challenge the description of the origin of the African Methodist Episcopal Church in Philadelphia in 1816. "Allen became the first bishop of the new body and was consecrated by Abraham Jones, then a preacher of the Protestant Episcopal Church." While Jones and Allen were lifelong and devoted friends, there is no historical evidence of a "consecration."

Yet this book cannot be ignored by the Christian student of race relations. It is a vehement, documented protest against institutional segregation. "Negroes do not seek association with whites as an end in itself; they refuse to accept segregation because it excludes them from the fair opportunity to earn a living." Pointing out that Negroes accept segregation just as people accept any other form of defeat, the white author states "that Negro effort and achievement will continue to be a classic example of 'hoisting themselves by their own bootstraps,' until the white Christian Churches and their membership take the initiative in a realistic determination to end the injustices and abuses inherent in the biracial or segregated system."

The first pages sketch the economic background of the Negro, ranging from the landing of the first slave ship in 1619 to a criticism of the N.R.A. as endorsing codes replete with discrimination against Negro workers. Numerous quotations show that preponderant Church opinion regarded slavery as a divine institution. It is also made clear how the growth of the slavery issue tended to limit the religious as well as the secular activities of the Negroes.

Although recognizing the valuable work of race relations committees the author feels that committee activity "does not pit the strength of denominationally organized Christianity against the systematic exploitation and oppression which Negroes must face in their daily lives." He feels that "interracial committees are working heroically, but one of the greatest dead loads they have to carry is the Church itself." A thorough analysis of racial attitudes in the Christian associations is followed by an excellent chapter on hospitalization for Negroes.

Now authorship, like adversity, makes strange bed-fellows. Mr. Reid's portion of the volume stands out in contrast as smoothly written, objective, and conclusive. His contention that "the problem of Negro-white relations has been approached with too much emotion and too little scientific calm" is well illustrated in the earlier part of the book.

While giving frank recognition to the past contribution of mission schools and denominational colleges, the author contends that "there are too many Church schools, poor and small, that survive at a dying rate, unable to foster an intelligent program because they are poor." He is convinced that their programs will remain

sterile unless they socialize their objectives. His treatment of Negro theological education is particularly strong.

Any member of the Episcopal Church cherishing illusions as to the comparative importance of its Negro work will have them demolished by this volume. Aside from a word of commendation of the program of Good Samaritan Hospital, Charlotte, N. C., and a passing reference to the American Church Institute for Negroes, its current work is ignored.

On finishing the book the reader wishes that Mr. Reid, who is professor of sociology at Atlanta University, might have written the entire volume. He also regrets the complete absence of an index.

C. RANKIN BARNES.

Personal Life and Reality

IF A MAN DIE. By W. Cosby Bell. With a Preface by W. Russell Bowie. Scribner. Pp. 199. \$1.75.

VITAL, with an exuberant joy of life, Dr. Bell interprets everything in terms of life; and even death comes under the vital scheme, for it is only a transition from one stage of life to another, a slightly different one. Not life in some sublimated sense, not just cosmic life, but personal life, as we live it here, is the criterion for our belief in life hereafter. Of course ultimately the criterion is what we believe about *God*: but Dr. Bell confidently ascribes personal life to *God* . . . rather closely analogous to our psychological life here. This confidence, that personal life *is reality*, is the great basis of the book.

And all Christians will agree that the basis is sound. *God* will treat us according to His nature, and His nature is personal life: then all shall *live* in Him. Disagreement there is, however, on the rightness of unrestricted belief in the likeness of *God* to our life here; some would urge as a corrective the probability (at least) of more or less unlikeness. And the same reserve applies to our thought of our own life after (?) death: like our present life, yes, but not *just* like it; perhaps very different. Now Dr. Bell makes careful reservations on all points of this great affirmation of life; but his whole emphasis is on the affirmation, not on the reservations. He almost assures us (with radiant faith and persuasiveness!) of temporal continuance of our psychological, space-conditioned activity beyond the grave, as if death were "just an incident" that "means nothing."

Recent philosophical theology, taking note of such teachers as Heidegger, for instance, warns us that we must not shut our eyes to death, or shut death out from our scheme of things as an unreal, unnatural, irrational, meaningless thing. And Dr. Bell also tells us that "death is natural to man," natural as the disintegration of a seed, as seed, is natural, as the transition to a new mode of life. But his enthusiastic vitality leads him to depend far more on the continuity than on the newness of our "growth in love and service." In this respect, in proportionate emphasis, he differs from (*e.g.*) Dr. Baillie, Karl Barth, and I suppose most of us.

Death is, along with sin, the great negative which, by a terrific tension, but not contradiction, corrects the affirmation of our life. It must be taken seriously; we must not go about shouting "There is no death!" But since the negation has such a strong gravity-pressure, it is of the highest importance that we should have such glorious affirmation as Dr. Bell has bequeathed us, of the eternal reality of life.

MARSHALL BOWYER STEWART.

A Completed Biography of Lee

R. E. LEE: A BIOGRAPHY. By Douglas Southall Freeman. Scribner. 1935. Volumes III and IV. \$7.50.

THIS SUPERB WORK is now complete. Volume III begins with the Gettysburg campaign and closes with the end of 1864. The final military collapse and surrender occupy about a third of Volume IV, and the remainder of the volume is devoted to the comparatively unknown years that followed. This last narrative is profoundly moving. Not so much in the events themselves. These are chiefly the happenings while Lee was president of Washington College: faculty dissensions, unruly students, unfortunate incidents that the newspapers exaggerated, etc.; just

the sort of thing that occurs daily in every college town. But Lee gave himself to these pettinesses without reserve, as soberly as if he were still responsible for the fate of his country, and in giving himself revealed his essential greatness almost as never before. Mr. Freeman tells us that "the teachers had a certain awe of him." Well they might!

Experts seem generally of the opinion that Mr. Freeman's treatment of Lee's campaigns is definitive. There are no further facts to learn. When, for instance, we are not told why Lee dismissed Pickett just before the end, it is because nobody knows or can ever know. This, obviously, is not to say that Mr. Freeman's opinions are final. Was not the real reason for the failure on the last day of Gettysburg simply Meade's strength? His men outnumbered Lee's, were fighting on their own ground, were supported by superior artillery, and held an almost impregnable position. In other words, was not Longstreet's estimate of the situation right and Lee's wrong?

About one disputed question, however, Mr. Freeman has swept away the last possible shadow of doubt. In the winter of 1865 the South might still have negotiated a peace that would have averted the tragedy of "reconstruction." Lee, especially after Waynesboro, knew that the situation was hopeless, and told Davis the facts. But Davis refused to face reality and required Lee to fight on to the fearful end.

B. S. E.

An Epic

THE FORTY DAYS OF MUSA DAGH. By Franz Werfel. Viking Press. \$3.00.

MUSA DAGH is a mountain on the seacoast of Syria, near Antioch, and its "forty days" are those of an extraordinary episode during the great War. Over four thousand Armenians, threatened with deportation, climbed it, established themselves on its top, beat off the Turkish attempts to dislodge them and were finally rescued by French and British warships. Here is rich material for a novelist and Mr. Werfel has dealt with it lavishly; there are over eight hundred pages and nearly sixty leading characters. Primarily, of course, his story is a stirring epic but it is also something much more important; Musa Dagh, as he sees it, typifies in miniature race warfare the world over. When Turks and Armenians clash in this book we are made to feel as well the clash of Asiatic and European, of Jew and German, of Negro and white man. And we are shown the other side as well, the men of good will who seek understanding and who strive for peace; how many of us know that spiritual leaders of Islam actually protected Christians from Turkish mobs? Or that earnest German missionaries wore themselves out in trying to bring the spirit of Christ into the desolation their countrymen were abetting? Mr. Werfel's book is long, but it is always interesting. And few current works of fiction have so much to tell us.

E.

Old Tales

THE NARROW LAND: FOLK CHRONICLES OF OLD CAPE COD. By Elizabeth Reynard. Houghton Mifflin. Pp. 326. \$3.00.

STORIES OF OLD LONG ISLAND. By Birdsall Jackson. Paumanok Press. Pp. 230. \$2.50.

MOST PERSONS know Cape Cod from two literary sources. Thoreau's *Cape Cod*, and Joseph Lincoln's delightful stories. Some are familiar with Henry C. Kittredge's *Cape Cod: Its People and Their History*. And a few have read at least a part of Mr. Kittredge's source material. But who knows more than a very little of Miss Reynard's great quantity of lore? Indeed much of it is newly collected, by word of mouth; much has been found after tireless search in old documents. One's first thought on reading is amazement that the Cape can furnish legends of a sort so characteristic of medieval romance. It is startling to find the Little People "near Popponesset Bay," and the Sea-woman with braids of green hair in a cave on the "outer beach." For they come straight from Celtic Faery-land. One's second thought is a remembrance of what Matthew Arnold said about Celtic literature: "There is evidently mixed here, with the newer legend, a *detritus*, as the geologist would say, of something far older." *The Narrow Land* begins with these old tales. It comes down to others less old, many of them "true." And all are told with the real story-teller's compelling touch.

The Long Island stories do not go back so far. Mr. Jackson

has told only the tales which are, or well might be, in the actual historical records of this other American narrow land. He has had access to old letters, old diaries, above all to old town chronicles. Most of the stories are short. They are told with the pleasant zest of a "native Long Islander." Mr. Jackson is that: his ancestor, Robert Jackson, came with Capt. John Seaman on that famous voyage of 1640.

Brief Reviews

THE CHILDREN'S PARISH. By Dorothy V. White. Oxford University Press. Pp. 179. \$1.35.

THIS IS AN ACCOUNT of the organization of the Children's Church of Sherbourne Abbey and of the first ten years of its history. Mrs. White tells the story of her plans and work in a pleasantly desultory fashion. Every leader in religious education will find the book of great help. Other Church people will like to read it simply for its interest.

THE MIDDLE AGES. By Dorothy Mills. Illustrated. Putnam. Pp. 360. \$2.50.

MISS MILLS has added to her books on the ancient world and on the ancient Greeks and Romans this volume on the Middle Ages. Like the others, it is written for the older pupils taking the history courses of preparatory schools. It is, however, a very useful survey for any reader.

A DRAUGHT OUTPOURED: AN ANTHOLOGY OF ANGLICAN VERSE. Compiled by Portia Martin. Morehouse. Pp. 134. \$1.50.

THERE IS AN IDEA at large that poetry published in a Church paper is what the English call "vicarage verse": that is to say, poetry in which the thought is better than the form and the poet is unknown outside the columns of the Church paper. This book will do much to dispel that idea. All the poems included were first published in *THE LIVING CHURCH*. Among the poets are Marguerite Wilkinson, G. A. Studdert-Kennedy, Thomas Curtis Clark, John Rathbone Oliver, and Thomas S. Jones, Jr.—to mention only a few. They are represented by characteristic poems. All the poems, whether by very well-known or less well-known writers are good. It will surprise some Church people to find a poem by the Presiding Bishop.

ARCHITECTURE IN ENGLISH FICTION. By Warren Hunting Smith. Yale University Press. Pp. 236. Cloth, \$3.00; Paper, \$2.50.

ONE OF THE YALE STUDIES in English, this book is the author's dissertation for the degree of Doctor of Philosophy. More than half of it is taken up with the "Gothic" romances of the eighteenth century, where architecture plays such an important part. The survey, however, is wide, and readers of nineteenth and even twentieth century novels will find mention and sometimes full discussion of the houses and churches therein. The too brief references to the architecture in Dickens will lead readers to search for more examples of his "houses with personality." And everyone will agree with Dr. Hunting that no house in fiction is more beautiful than the villa of Marius the Epicurean as Walter Pater drew it, and no house more "haunted" than Hawthorne's House of the Seven Gables.

THE PROMISE: A MYSTERY PLAY FOR MOTHERING SUNDAY. By C. Penswick Smith. The Mothering Sunday Movement, Nottingham, England. 6 d.

THIS IS the fourth play for Mothering Sunday that Miss Penswick Smith, founder of the Mothering Sunday Movement, has written. The others are *In Praise of Mother*, *The Golden Rose*, and *Though Seas Divide*. She has also dramatized *Mrs. Blackett*, the charming story from *Copsley Annals*, under the title of *Violets in the Lane*. All these plays are excellent, in theme and in construction. Any of them could be easily done by any Church school, under careful direction. All have been most successfully performed in English parish houses or school rooms. A difficulty is the necessity for rehearsals during the preceding weeks of Lent. But rectors and Church school teachers may well use the occasions for fuller teaching about the history and meaning of Mothering Sunday.

NEWS OF THE CHURCH

Chicago's Fund Drive is Put in Motion

**Chairman of \$1,000,000 Campaign
Selected; Organization Will be
Formally Incorporated**

CHICAGO—Chicago's advance movement campaign, through which it is hoped to raise \$1,000,000 for the Church in the diocese, was put in motion this week with the selection of John D. Allen, president of the Church Club, as chairman of the Centennial Fund, and Wirt Wright as executive vice-president.

The Centennial Fund organization will be formally incorporated within a few days when some 100 laymen of the diocese meet with Bishop Stewart of Chicago at the Union League Club.

ONE PARISH SEEKS \$30,000

On the first day of the campaign, St. Matthias' Day, the 35th anniversary of the late Bishop Anderson's consecration, Bishop Stewart was informed by the rector and vestry of St. Chrysostom's Church that this parish would seek at least \$30,000 for the Centennial Fund. Thus came the first definite report from one of the stronger parishes of the city of its goal for the campaign.

ORGANIZATION PERFECTED

The campaign organization is now being perfected and within the next two weeks it is expected that committees and groups including some 200 laity and clergy will be organized in readiness for the intensive drive. Arrangements whereby parish campaigns for funds may be prosecuted at the same time as the diocesan-wide campaign, also are being worked out.

The whole program received the unanimous approval of the recent diocesan convention and is being undertaken by authority of that convention. It is Chicago's answer to the Forward Movement which is headed by Bishop Hobson of Southern Ohio.

No Corn and Hogs Deal Brings Church Profit

KANSAS CITY, MO.—Grace and Holy Trinity Church has been paid by the government for not growing corn and raising hogs.

The church possesses a 160-acre farm in Monroe county, Mo., which is part of its endowment fund. The tenant farmer signed a corn-hog contract, as did the trustee, the Union National Bank, Kansas City. In due time, when the payments were made, the tenant received his share and the church, as the landlord, received its proportionate share—a check for \$19.20.



HIGH ALTAR CROSS MEMORIAL

This high altar cross is a Byzantine Romanesque processional cross of the 14th-15th century, found in the old town of Trezzozzo in Northern Italy, having been used in the churches of Lombardy for many centuries. It has been left in the original antique finish in which it was acquired with a base substituted for the staff which was formerly used in processions. The medallions on the face and reverse represent the Blessed Virgin and various evangelists and saints. It is an interesting art treasure and its proportions happily such as to bring the Providence Madonna which is behind it into view. The cross is the gift to St. Stephen's Church, Providence, R. I., of Miss Ellen L. Brown in memory of her sister, Sister Gertrude Margaret, S.S.M.

Manifesto is Issued on Famine in Russia

VIENNA—The Cardinal Innitzer Committee for Relief of Religious Groups in Russia at its meeting here February 4th issued a manifesto expressing the conviction that "large parts of the Russian people are again facing a new peak of the terrible catastrophe of famine which has visited the country."

In order to avoid a catastrophe similar to that of 1933, the committee demanded a truthful presentation of the situation and surety for the necessary relief action.

New Deanery in Chicago

CHICAGO—A new deanery has been established in the diocese of Chicago, to include Lake, Kane, and DuPage counties and comprising portions of the northern deanery and Chicago deanery west. The Bishop has designated the Rev. Gowan C. Williams, rector of St. Mark's Church, Glen Ellyn, to be the dean of the new deanery.

Response to Forward Movement Inspiring

**Commission Holds Second Meeting,
Reviews Work, Makes New Plans;
Negro Work Committee Named**

CINCINNATI—Enthusiastic response throughout the Church was reported at the second meeting of the Forward Movement Commission held here under the chairmanship of Bishop Hobson February 27th and 28th. To date 625,000 copies of the Lenten leaflet on Discipleship have been requisitioned and more than 90 per cent of the dioceses and missionary districts in continental United States are participating in the Forward Movement, as well as several foreign missionary districts.

MANY CONFERENCES HELD

Since the meeting in Chicago last December, members of the Forward Movement Commission have visited the bishops of almost every jurisdiction and have held a number of conferences with clerical and lay leaders in various parts of the country. The Forward Movement has also been presented at the January and February diocesan conventions. The response everywhere has been most encouraging.

SECOND LEAFLET PLANNED

In reply to the general demand for something to follow up the Lenten program as represented by the leaflet on Discipleship, it was determined to issue a second leaflet to be distributed at Easter containing meditations and Bible readings for the Great Fifty Days, culminating in another Church-wide corporate Communion on Whitsunday. Special emphasis will be laid on the period from Ascension Day to Whitsunday as a time for retreats and quiet days. Plans were also laid for the conducting of leadership courses in the principles of the Forward Movement at the various summer conferences.

The Commission is content to let the program for the Forward Movement grow

Bishop Names Deaconess Examining Chaplain

HONOLULU—Deaconess Eleanor P. Smith was named an examining chaplain by Bishop Littell of Honolulu at the district's 33d annual convocation here in St. Andrew's Cathedral February 8th to 10th.

Deaconess Smith is a member of the Cathedral staff. Other examining chaplains are the Very Rev. William Ault and the Rev. H. H. Corey.

Guests of the convocation included Archbishop de Pencier of New Westminster and Bishop McKim of North Tokyo.

slowly in accordance with the needs of parishes and dioceses throughout the Church as it does not want to impose upon the Church any program that is not developed from the field.

A communication was received from the Church League of Industrial Democracy requesting that the Forward Movement give the Church leadership along the lines of social as well as individual responsibility. A similar communication was received from the diocese of Massachusetts, commending the Commission for the strong social note in the leaflet on Discipleship and asking that this be continued and expanded in future. The chairman was directed by the Commission to reply sympathetically to both of these communications, emphasizing the fact that the Commission recognizes the corporate and social responsibility of the Church and pointing out that this is one of the four fundamental objectives of the Forward Movement already announced.

NEGRO WORK TO BE STUDIED

Sympathetic consideration was given to the Negro evangelistic work of the Church. A committee was appointed consisting of Bishop Quin, Bishop Demby, and Clifford P. Morehouse to formulate a method of implementing the report to the last General Convention of the Commission on Negro Work which recommended that the Negro be recognized as a constituent member of the Church and given full rights accordingly.

Several changes in the personnel of the Commission have been made but cannot be announced until ratified by the presidents of the House of Bishops and the House of Deputies respectively. In addition a number of associate members of the Commission have been appointed, including Bishop Booth of Vermont, Bishop Maxon, Coadjutor of Tennessee, and Bishop Demby, Suffragan of Arkansas, the Rev. Messrs. Gilbert P. Symons, Norman B. Nash, Frank Gavin, John Crocker, Theodore Ludlow, Frederic Fleming, Charles Sheerin, and Spence Burton, S.S.J.E.

The next meeting of the Commission will be held June 12th, 13th, and 14th, the place to be determined later by the executive committee.

DECLARATION OF PRINCIPLE

Bishop Hobson, directed to reply favorably to the Church League for Industrial Democracy communication, was asked to incorporate in his answer the following declaration of principle:

"Since the program of the Commission is primarily a call to the members of the Church to accept the full demands of discipleship, it must face with courage those conditions and situations in modern life which are contrary to the Gospel as taught and revealed by Christ. We recognize that remedial social service is not enough to discharge our obligation as disciples, and that justice and fullness of life for all is the will of God, and must be included in any program which seeks to unite the members of the Church in a Forward Movement toward the Kingdom. . . .

"The Commission does not expect to present detailed programs in the fields of social, economic, industrial, racial, or international life, for which united Church effort is asked, or expected. But it does plan to set forth definite standards of Christian attitude, and concrete suggestions to be used

in determining the position of a true disciple confronted by the problems of our times. The disciples' vocation in social matters must not be left vague, nor should the way of discipleship lead along the middle of the road where the traveler is seeking safety first and trying to please everyone. Whether the individual disciple is a conservative, liberal, or radical in social thinking, he must first of all be in deadly earnest about being a Christian who accepts the second great commandment as his obligation and is ready to sacrifice time, money, and personal advantage in keeping it."

Committees appointed included: executive committee, Bishop Hobson, Bishop Maxon, the Rev. Dr. Karl M. Block, and Mr. Morehouse; literature, the Rev. Dr. A. L. Kinsolving, Bishop Quin, the Rev. Dr. G. P. Simons, and Howard Seaman; lay work, Messrs. Seaman, John Hartman, and L. C. Williams.

Readjustment in C. M. H. Caused by Reductions

Miss Olive S. Johnson General Secretary
and Miss Brisley Director

NEW YORK—The New York and the national Church Mission of Help met together this year and considered readjustments made necessary by the fact that the amount appropriated to C. M. H. by the National Council has been cut in half. At the business session February 11th, the position of executive secretary, held by Miss Mary S. Brisley, was given up. Miss Brisley will hold the new position of director, devoting only half her time to the organization. Instead of an executive secretary, there will be a general secretary. Miss Olive S. Judson was appointed to this position. Expenses for the office force will be greatly lessened. With these economies, it is hoped to carry on.

The annual business session was preceded by a luncheon meeting at the Hotel Commodore. Mrs. Theodore W. Robinson of Chicago, national vice-president of C. M. H., presided. The guests of honor were Robert Lane, executive director of the Welfare Council of New York, and the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council. Both Mr. Lane and Fr. Barnes spoke on various aspects of Social Planning and Church Agencies. At the speakers' table were Mrs. John M. Glenn, national president of C. M. H.; Miss Mary S. Brisley, and officers of C. M. H. from a number of the seventeen dioceses in which the organization is established.

Tribute to Late Chicago Organist

CHICAGO—Tribute to the late Mason Slade, well-known organist and choirmaster, was paid by 200 choristers from city churches the afternoon of February 24th when they assembled at Christ Church, Woodlawn. The service, arranged by the Rev. Walter C. Bihler and the Chicago Choirmasters' Association, was a memorial to Mr. Slade who had been attached to more than a dozen churches in Chicago and elsewhere. He died suddenly recently at the age of 54.

New York Holds Goal Set at Convention

Only One of Larger Dioceses to
Maintain Full Amount of Objective
Accepted at Atlantic City

NEW YORK—The report on expectations for 1935 just issued by the National Council reveals that the diocese of New York is the only one of the larger dioceses which has held as its goal for 1935 the full amount of the objective which Bishop Manning of New York and the clerical and lay deputies to the General Convention accepted tentatively during the meeting at Atlantic City in October.

OTHER DIOCESES REDUCED AMOUNTS

All the other large dioceses, after consultation with their committees at home found it necessary to reduce the amounts which they had accepted provisionally at General Convention. The committees of the diocese of New York, after careful consideration and discussion, voted unanimously to sustain the action of the Bishop and deputies and to accept the full amount of \$200,000 cited at Atlantic City as the goal for the year. This action was endorsed by a mass meeting of clergy and laity held in Synod Hall. Every organization in the diocese has already begun the work of securing the money. The Woman's Auxiliary voted a budget in the same amount as its 1934 budget with a proposed extra for the Challenge of \$2,000. Other groups are at work.

Bishop Manning has issued a statement expressing his great satisfaction and that of all concerned at this fine showing of the diocese. He reminds his people, however, that the achievement of the goal will demand the sincere, faithful, and unremitting interest and effort of the clergy and laity in every parish and mission of the diocese. Only the whole diocese, all working, can bring the "expectancy" to fulfillment.

Committee Will Write History of Anglican Church in Japan

TOKYO—The Rev. Prof. P. O. Yamagata, professor of Church History at the Central Theological College, Ikebukuro, heads a committee to write the history of the Church in Japan. The history will cover the past 75 years of Anglican work and is to be published early in 1936 to commemorate the 50th anniversary of the formation of the *Nippon Sei Kokwai*, the Japanese branch of the Anglican communion. Other members of the committee to compile the history are the Rev. Prof. Kiyoshi Maejima, chaplain of St. Paul's Middle School, and the Rev. Taminosuke Nuki. It is interesting to note that next year when the Japanese Church will be commemorating its Golden Jubilee as an organized branch of the Anglican communion, the senior bishop, the Rt. Rev. Dr. John McKim of North Tokyo, will be celebrating his 56th year as a missionary to Japan.

Chicago's Lenten Program Announced

Other Cities and Parishes Throughout Nation Planning Intensive Schedules This Year

CHICAGO—Intensive plans for Lent have been completed by parishes and Church organizations in Chicago. The Church Club is sponsoring noonday services in the Loop again, with Bishop Stewart of Chicago starting the services on Ash Wednesday. The second week is being taken by local preachers, including the Rev. Messrs. Irvine Goddard, Harold Holt, Dudley Scott Stark, and Alfred Newbery.

Other speakers on the noonday program include: Bishop Spencer of West Missouri, Bishop Johnson of Colorado, the Rev. Dr. John Gass of Charleston, W. Va., and the Rev. Harry S. Longley, Jr., of Des Moines.

St. Luke's Pro-Cathedral starts Lent with a full schedule of services Ash Wednesday, Bishop Stewart preaching at the evening service. Special services are scheduled at St. Luke's for Sunday afternoons and Wednesday evenings in Lent. A new feature of the Lenten program at St. Mark's, Evanston, will be a series of "parish nights," which will replace the usual mid-week night services. A parish supper will be followed by a lecture given by the rector, the Rev. Dr. Harold L. Bowen.

Christ Church, Winnetka, has a similar program. In Wilmette, union church services will be held Sunday nights during Lent with St. Augustine's Church joining.

OTHER LENT PROGRAMS

NEW YORK—Lenten preachers at the General Theological Seminary are as follows: Ash Wednesday, the Rev. Frederic C. Lauderburn; March 11th, the Very Rev. Dr. Hughell Fosbroke, dean of the seminary; March 18th, Bishop Darst of North Carolina; March 25th, the Rev. Dr. M. Bowyer Stewart; April 1st, the Rev. Leslie Glenn of Cambridge; April 8th, Bishop Strider, Coadjutor of West Virginia; April 18th, the Rev. Dr. Shirley C. Hughson, Superior of the Order of the Holy Cross.

NEW YORK—Quiet days at the Church of St. Mary the Virgin will be held on the following dates, with the following conductors: March 10th, quiet afternoon for nurses, the Rev. Dr. Granville M. Williams, S.S.J.E.; March 20th, quiet evening for the Guilds of St. Mary of the Cross and St. Mary of Nazareth, the Rev. Ernest K. Banner, S.S.J.E.; March 31st, quiet afternoon for men, the Rev. William M. V. Hoffmann, Jr., S.S.J.E.; April 6th, quiet day for women, Dr. Williams.

JAMESTOWN, N. Y.—The noonday services in Lent will be held for the eighth year in St. Luke's Church, Jamestown. The preachers this year will be Bishop Ward of Erie and the Rev. Messrs. Henry Zwicker of Lockport, N. Y.; Frederick Henstridge of Grace Church, Elmira, N. Y.; William T. Heath of Trinity Church, Buffalo, N. Y.; Henry Sizer of Bradford, Pa., and Bishop Davis of Western New York.

WHITE PLAINS, N. Y.—Guest preachers at St. Bartholomew's Church here on the Wednesday evenings of Lent are, in order, the Rev. H. W. B. Donegan, rector of St. James' Church, New York City; the Very Rev. Dr. Milo H. Gates, dean of the New York Cathedral; the Rev. Dr. D. B. Aldrich, rector of the Church of the Ascension, New York City; the Rev. Dr. H. A. Prichard,

Bishop Manning Signs Contracts for 14 Windows in New York Cathedral

NEW YORK—Bishop Manning of New York has recently signed contracts for the construction of 14 of the great stained glass windows for the aisles and clerestory of the nave of the Cathedral of St. John the Divine.

These windows are given as memorials, and the funds for their construction came from gifts made during the past seven or eight years for this explicit purpose. The contracts have been awarded to five firms: Charles J. Connick, Inc.; Reynolds, Francis and Rohnstock; Wilbur Herbert Burnham, all three of Boston, Mass.; D'Ascenzo Studios, Philadelphia; and Ernest W. Lake-man, New York.

A very interesting special gift has come to the Cathedral following upon the awarding of these contracts. To show their appreciation of this work at a time when work is so much needed, the five firms mentioned have joined with the architects of the Cathedral, Messrs. Cram and Ferguson, in an entirely voluntary gift of still another of the great windows of the nave. This window will be designed and made without any cost whatever to the Cathedral.

rector of St. Mark's Church, Mt. Kisco, N. Y.; and Bishop DuMoulin.

WASHINGTON, D. C.—The combined choirs of St. Paul's Church, Baltimore, and the men's and boys' choir of the Washington Cathedral will render Stainer's "Crucifixion" in the great choir of Washington Cathedral Passion Sunday.

JACKSONVILLE, FLA.—Bishops of the province of Sewanee will be among the preachers at the Lenten noonday services in St. John's parish. On Tuesday nights all the congregations of the city will worship together, the services rotating between the six parishes. Bishops who will participate in the noonday services include Bishops Mikell of Atlanta, Maxon, Coadjutor of Tennessee, Morris of Louisiana, Wing of South Florida, Finlay of Upper South Carolina, Gribbin of Western North Carolina, Abbott of Lexington, and Juhan of Florida.

NEW YORK—The Rev. Dr. Frank Gavin, professor of Ecclesiastical History, General Theological Seminary, will be the special preacher at the Church of St. Mary the Virgin on Sunday mornings during Lent. Dr. Gavin has been special preacher throughout the winter.

NEW YORK—Lenten preachers at the noonday services in the Church of the Incarnation include, in scheduled order, the Rev. Messrs. John W. Suter, Jr., George A. Robertshaw, Dudley A. Boogher, John Williams, Jr., H. Ross Greer, C. Avery Mason, Bishop Sterrett of Bethlehem, the Rev. Messrs. Wendell Phillips, Theodore P. Ferris, and F. C. Lauderburn. Preachers at the services from 5:30 to 6:15 p.m. each Thursday include the Rev. Messrs. Ralph W. Sockman, Joseph Fort Newton, Remsen B. Ogilby, John W. Suter, Jr., Noble C. Powell, and Oliver J. Hart. The Rev. Dr. Donald B. Aldrich will be in charge of a special devotional service for women from 10 to noon March 8th.

WALTHAM, MASS.—A distinguished example of a Lenten program built around the idea of Discipleship, the key-word of the Forward Movement, is one arranged in Christ Church, Waltham, Mass. During successive Mondays in Lent, six speakers will present in turn Discipleship in the Time of the "Twelve"; Discipleship in the Early Church; Today in the Nation; Today in the World; Today in the Diocese; Personal Discipleship.

Rector's Brother Consecrates Church

Bishop Johnson Officiates at Service in San Benito, Texas; Old Building Razed by Hurricane

SAN BENITO, TEX.—The new All Saints' Church here, recently completed on the site of the old church building destroyed in the hurricane of 1933, was consecrated February 5th by Bishop Johnson of Colorado, brother of the Rev. W. E. Johnson, rector, at the request of Bishop Capers of West Texas, who was unavoidably absent from the diocese at the time.

RECTOR GIVES LECTURES

Impoverished as they were by the hurricane, Fr. Johnson and his people at once began to plan for the new building. Fr. Johnson, himself a well-known meteorologist, gave lectures on the causes of hurricanes and their effects, devoting the proceeds of the lectures to the building fund. Contributions came from every parish where Fr. Johnson had ministered, and from the parish of his birth and baptism, Emmanuel Church, Little Falls, N. Y.

Twelve clergymen, former acolytes at the Church of the Redeemer, New York City, during Fr. Johnson's rectorship, were among the contributors. A final gift, of \$2,500 from the National Council made possible the erection of the church at a cost of \$7,500 without debt, and its consecration 17 months after the destruction of the old building.

"Probably never before," said the *San Benito Light*, "has a church been erected which so completely memorializes a man's life as will All Saints' Church the 52 years of Fr. Johnson's ministry as a priest."

Church Expansion Plan is Presented in Kansas

ARKANSAS CITY, KANS.—Bishop Wise of Kansas, in his address to the annual convention which met here in Trinity Church February 3d and 4th, noted that for the past 18 years his policy in the diocese has been "strengthen stakes before lengthening cords," and stressed the necessity of a change in policy to that of "lengthening cords."

In following out this new policy, he presented to the convention the idea of establishing an Associate Mission in the diocese of Kansas to carry on its work of expansion.

The Rev. Dr. Karl M. Block, rector of St. Michael and St. George's Church, St. Louis, was the convention preacher.

New officers include William Beale, elected to the standing committee in succession to J. F. Elden. Delegates to the Provincial Synod: the Rev. Messrs. C. B. Cromwell, J. W. Day, Thomas Mabley, S. E. West, John Francis, L. W. Smith, and Messrs. Guy Berry, Begley Gardiner, Paul Wellman, Dr. Harry Horn, Dr. J. R. Prichard, and Col. John Sullivan.

Haitians to Cultivate Land to Aid Church

Convocation Adopts Resolution on Means to Increase Support at Suggestion of Bishop Carson

PORT AU PRINCE—Each rural mission of the missionary district of Haiti and the Dominican Republic is to secure a plot of land to be cultivated exclusively for the support of the Church.

A resolution to this effect was adopted at the suggestion of Bishop Carson at the 44th session of the convocation February 3d and 4th.

The experiment will be tried in various sections of the country at once, more particularly in connection with the cultivation of bananas for export.

Preliminary steps were taken for the celebration of the 75th anniversary of the founding of the Church in Haiti in 1861.

Charles B. Moore was elected to the council of advice, succeeding Colin Cameron.

Bishop Stewart Defends Washington as Christian

CHICAGO—Five hundred men and boys of the diocese of Chicago assembled at St. James' Church on Washington's Birthday for the annual corporate Communion of the diocese and following heard Bishop Stewart of Chicago defend George Washington as a Christian.

The Bishop's talk was in reply to an anonymous letter which he received a day or two previous. The letter berated the idea of a corporate Communion in honor of Washington, saying he was not a Christian much less a Churchman, and that he attended the Episcopal church purely for social purposes. The Bishop pointed to Washington's baptism and confirmation, his regular attendance at church services and vestry meetings, his demands for chaplains in the army, his contributions to Church projects and his own personal testimony in refutation of the charge.

"Church and state demand our personal loyalty," said the Bishop. "The flag of the Church is the only flag that shall hang above the flag of state; for the reason that God is universal. There is one loyalty which the state cannot command; that is conscience."

Bishop Stewart referred to Washington as a "devout worshipper of God," and urged boys and young men to make him an example in their daily lives.

Mission in Charleston, S. C., Church

CHARLESTON, S. C.—The Rev. McVeigh Harrison, O.H.C., conducted a preaching mission in the Church of the Holy Communion here. The mission, lasting 15 days, closed February 24th.

Nebraska Church Interior Renovated

FALLS CITY, NEBR.—The interior of St. Thomas' Church here has been completely renovated. A dossal has been installed.

Different Parishes Guests of St. Peter's, New York, Lenten Sunday Afternoons

NEW YORK—St. Peter's Church has planned an unusual procedure for the Sunday afternoons of Lent. Different parishes will come as guests; their rectors, organists, and choirs will conduct the services according to the custom of their own churches. St. Ann's, Morrisania, will come March 10th; St. Peter's, Westchester, March 17th; Grace Chapel, March 24th; the Church of the Good Shepherd, March 31st; and Berkeley Divinity School on April 7th.

Bishop Oldham Suggests Lenten Rule of Life

ALBANY—With the statement, "We are all agreed that the Church's greatest need is a deeper spirituality on the part of all its members, and Lent is a time above all others when we should address ourselves to this," Bishop Oldham of Albany has issued a pre-Lenten letter to his clergy soliciting their coöperation in the observance of a fruitful Lent. The Bishop arranged a quiet day for the clergy in the Cathedral of All Saints February 27th with the Very Rev. Dr. H. E. W. Frobroke of General Theological Seminary the conductor.

Bishop Oldham further suggested a Lenten rule of life to be kept by the clergy, including the daily reading of Morning and Evening Prayer, daily meditation of at least fifteen minutes, six hours a week of study or reading, celebrating or receiving Holy Communion every Sunday and holy day, and engaging in prayer for one another and the diocese.

For the people generally, the Bishop has furnished a series of daily Bible readings, using the subjects and references adopted by the Forward Movement. He requests the clergy to use the central themes of the readings for weekly sermons or addresses and emphasizes the importance of personally distributing the readings and making the effort a spiritual Every Member Canvass.

20 Villages Visited in Checking Register

MANILA—Stern realism governed a recent checking of the parish register for St. Anne's Mission, Besao, and its outstations. The staff devoted the school vacation period to going over every one of the 2,027 names on the register and ended with but 15 unidentified after combing 20 or more surrounding villages for information.

This mission has had a long heritage of names from the early years when people were sometimes baptized without adequate preparation or provision for pastoral care. Native names are lightly changed, and the same child might (and sometimes did) innocently appear twice for baptism. Deaths were not always reported. Parents were usually not Christian, god-parents were sometimes inactive, and the numbers were too many for the few priests to care for, even as they are today in these mountain missions.

Dr. McGregor Speaks in Michigan Churches

More Than Usual Interest Manifest in Religious Education After the Various Addresses

DETROIT—More than usual interest in religious education is being shown at the present time in the diocese of Michigan, due to the recent visit of the Rev. Dr. D. A. McGregor, executive secretary of the national Department of Religious Education, and to an intensive parish institute on religious education held in the Church of the Epiphany, Detroit.

Dr. McGregor arrived in the diocese February 19th, and met with the diocesan department of religious education at luncheon that day. In the evening he attended and addressed a dinner meeting in St. Paul's Cathedral, which, like others of a similar nature held in various parts of the diocese, was planned especially for clergy and Church school teachers but was thrown open to all interested persons. The next evening, Dr. McGregor met with the Saginaw Valley Normal School in Trinity Church, Bay City; the evening of February 21st, with the Flint school of religion in St. Paul's Church, that city; and the evening of February 22d with the representatives of parishes in the Jackson region in St. Paul's Church, Jackson.

Dr. McGregor preached February 24th in St. Joseph's, Detroit, at the morning service, and at the Vesper service at 4 o'clock in Christ Church, Bloomfield Hills. He concluded his program by addressing the diocesan Woman's Auxiliary at the monthly meeting in St. Paul's Cathedral February 25th.

New Group is Founded to Foster College Work

NEW YORK—At the invitation of the Rev. Dr. Howard C. Robbins of General Theological Seminary, and the Rev. W. Brooke Stabler, student pastor, University of Pennsylvania, a meeting was held recently in New York to found a society for the promotion of college work. Its name is the Society for the Church's Work with Students.

The purpose of the society is "to establish a fund for the purpose of promoting knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in college and university centers."

The society has no organized connection with the National Council except that its secretary is also the National Council's Secretary for College Work.

The officers of the society are the Rev. W. Brooke Stabler, president; the Rev. C. Leslie Glenn, vice-president; Dr. Thomas S. Gates, president of the University of Pennsylvania, treasurer; the Rev. Theodore O. Wedel, secretary.

The National Council at its recent meeting commended the purpose of the new society.

Massachusetts Groups Hear Missions Talks

Bishop Bartlett Addresses Church Service League; Dr. Drury Archdeaconry Meeting Speaker

BOSTON—Missions was the key-note February 20th when Bishop Bartlett of North Dakota, secretary of the Department of Domestic Missions, addressed the women of the Massachusetts Church Service League in the Cathedral Church of St. Paul.

In a masterly presentation, Bishop Bartlett told of conditions among the Orientals, Chinese, Japanese, and Filipinos, in this country; of the opportunity offered among the 1,300,000 Mexicans along our border; about the Negroes, the Indians, and the tremendous challenge of the rural field. In each instance the story of what had been done or what neglected was told frankly but stimulatingly, and with many a bit of wisdom condensed into one sentence: "Every time you segregate a group in America you've got a sore spot." "There is *always* some way to coöperate." "The great need in the Indian field is for adult education and placement."

The Rev. Dr. Samuel Drury, headmaster of St. Paul's School for Boys, was the second speaker in behalf of missions on the same day at the annual meeting of the archdeaconry of Boston and the Episcopal City Mission in the Diocesan House. Dr. Drury has many affiliations with Boston, having taught a class of boys in St. Stephen's Church when he was himself a boy of 15 years at the same time that the Rev. Ernest J. Dennen, not then archdeacon, was connected with the parish. In the course of speaking about Christian city missionary work, Dr. Drury said, "We talk about foreign, domestic, rural, and city missions—and what does this all mean? It means *Bearing and Sharing and Caring* all around the world. That is what it ought to mean to everyone!"

Bishop Stires Special Service Preacher

NEW YORK—The Sons of the American Revolution held their 45th annual service in St. Bartholomew's Church the afternoon of February 17th, the special preacher being Bishop Stires of Long Island. About 1,500 persons were present.

Dr. Kinsolving Washington Speaker

WASHINGTON, D. C.—The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, was the guest speaker at the February session of the Washington Clericus at the Church of the Epiphany. His subject was Humanism and God.

S.S.J.E. Members Conduct Services

WEST NEWBURY, MASS.—During the absence because of ill health of the Rev. Glenn T. Morse, rector of All Saints' Church here, the Sunday services have been conducted by members of the Society of St. John the Evangelist at Cambridge.

Presiding Bishop Leaves for Western Conference

NEW YORK—The Presiding Bishop left March 6th for a meeting of the bishops of the province of the Pacific in Portland, Ore., March 13th. One matter of importance to be considered will be the arrangements for Idaho in view of Bishop Barnwell's resignation to become Coadjutor of Georgia.

Bishop Perry told the National Council at its recent February meeting that in connection with any provincial matters he proposed always to confer with the bishops of the province concerned.

Provision for Idaho will be discussed in the light of findings presented to the last General Convention by the Committee on the Merging of Missionary Districts and Adjacent Dioceses. Final decision rests with the House of Bishops at its meeting next November. The provincial meeting is advisory. Bishop Perry visits Boise March 10th, Pendleton March 11th, and Seattle March 17th, returning east later in the month.

Maryland Clericus Elects Officers

BALTIMORE—The Maryland Clericus at its January meeting in St. John's Church, Waverly, elected the following officers: the Rev. Charles A. Hensel, rector emeritus of the Church of the Redeemer, president; the Rev. Dr. Noble C. Powell, rector of Emmanuel Church, Baltimore, vice-president; the Rev. Albert H. Frost, assistant at the Church of St. Michael and All Angels, Baltimore, secretary; and the Rev. Francis Gray, rector of St. John's Church, Kingsville, treasurer.

Greek Bishops Given Autonomy Assurance

Minister of Education Addresses House, Promising Support and Church Independence

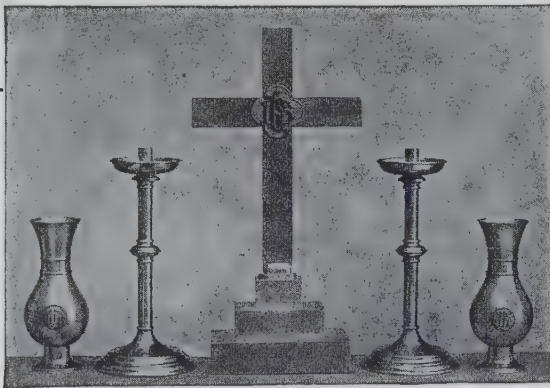
ATHENS—The House of Bishops of the Church of Greece has recently closed its annual session. The Greek government was represented by the Minister of Education whose address, assuring the full support of the government and guaranteeing on the other hand the Church's complete autonomy, was received with great satisfaction.

Ecclesia, the official organ of the Greek Church, announced a prize for the best new book of plans and material for use in the Church's home mission work. The basic theses are indicated, but each author has complete freedom in the matter of method and approach.

The same home mission department has been publishing a weekly magazine called *The Pulpit* which provides sermon material for the weeks following. Besides the gospel readings for each day with commentary, this material includes brief biographical sketches of the saints commemorated.

Cowley Father Arrives in Japan

TOKYO—The Rev. Kenneth L. A. Viall, S.S.J.E., has arrived in Japan to join the Far Eastern Community of the Cowley Fathers which has its mother house located in the missionary district of North Tokyo.



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C. L. I. D. Approves of Preaching Teams

Endorse Issuance of Literature for
Adults and Schools on Social
Implications of Religion

NEW YORK—About 150 men and women came together from various sections of the country for the annual Washington's Birthday meeting of the Church League for Industrial Democracy. St. Mark's Church-in-the-Bouwerie was headquarters, and the rector, the Rev. Dr. William Norman Guthrie, acted as host and led the devotional hour.

Bishop Gilbert, Suffragan of New York, was chairman at the luncheon which preceded the meeting, and Prof. Charles Webber of Union Theological Seminary was the speaker. At dinner, following the meeting, Bishop Paddock, retired, was chairman and Louis Budenz, leader of the Toledo strike, was the speaker. The Rev. William B. Spofford, executive secretary of the C. L. I. D., and managing editor of the *Witness*, presided at the business sessions.

Plans to send preaching teams throughout the country were presented and approved. According to these plans, teams of three or four will be sent into certain areas, to hold services and meetings at which the social message of Christianity will be presented. Members of the teams will also do street preaching, will meet with luncheon clubs, hold conferences with various organizations, and get in touch with labor and progressive groups in each community. The Rev. L. Bradford Young, associate minister at Holy Trinity Church, Brooklyn, was made chairman of the committee in charge of arrangements.

The meeting also approved plans for the issuing of literature that will present the social implications of religion, not only for the adult members of the Church but also for use in Church schools. The Rev. Joseph Fletcher of Raleigh, N. C., was made chairman of this committee, other members being Miss Vida D. Scudder, Miss Hilda Shaul and Miss Adelaide T. Case.

At the Bernardsville conference held recently, it was suggested that the C. L. I. D. should have a group of members ready to volunteer for emergency action. This would involve testing of civil liberties action, picket duty in strikes, and similar demonstrations in the interest of social justice. Any C. L. I. D. members who felt able to do service in these ways were asked to sign up. The Rev. Mr. Spofford was made chairman of this group. It was understood that he would call on signers only when thoroughly familiar with the particular issues in question. A number of those present signed up.

At the business meeting, the Rev. Paul T. Shultz, Jr., was elected assistant treasurer, and the other officers were re-elected.

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Shanghai Reports Steady Growth in Church Work

SHANGHAI—The work of the Church in the province of Kiangsu shows a steady and healthy growth for the past year. There are now over 10,000 baptized Christians in the district of Shanghai. During the last year 358 infants and 431 adults were baptized; 3,669 boys and girls were under instruction in our Christian schools; and 9,161 patients received treatment in our hospitals. The total offerings for Church work were (Chinese) \$54,284.10, an increase of about \$2,000 over those for the previous year. When this is taken with the \$334,196 for educational work and the \$236,278 for medical work from local sources, it can readily be seen how highly the Chinese value the work of the mission.

Staten Island Chapel Cornerstone is Laid

NEW YORK—The cornerstone of St. Luke's Chapel at Sea View Hospital, West New Brighton, Staten Island, was laid February 25th by the Rev. Dr. L. Ernest Sunderland, superintendent of the City Mission Society.

Among those who spoke were Dr. Sunderland, the Rev. Dr. Pascal Harrower, and the Rev. Arthur M. Hildebrand, chaplain of Sea View Hospital.

The chapel will be finished in time for Easter services. Built of stucco, it will cost \$26,500. Relatives of a former patient left a bequest of \$18,000 toward this chapel. \$700 has been given for furnishings. This chapel has long been needed.

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Austrian and German Old Catholic Churches Gaining Many Adherents

BERLIN—A strong movement toward Old Catholicism in Austria and Germany the past year has resulted in the construction of a number of new churches. New churches or chapels have been built in Vienna, Cologne, Bonn, and Oberhausen.

Pfarrer E. Kreuzer of Freiburg is the administrator of the German Church until a successor to the late Bishop Moog is chosen the latter part of March or first of April.

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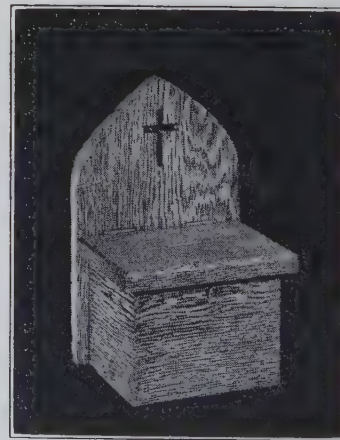
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Christian Council Views German Plight

Administrative Committee Emphasizes Value of Teutonic Religious Thought to Life of Church

LONDON—The present situation in the German Evangelical Church was discussed by the administrative committee of the Universal Christian Council for Life and Work at a meeting here January 28th and 29th under the chairmanship of the Bishop of Chichester.

The committee emphasized the value of German religious thought and German Church life to the general work and life of the Christian Church in the actual circumstances of today. The committee realized that the German Church was not at present able to make its contribution fully effective, owing to the conflict by which it is disturbed.

Hope was expressed that such solution of the difficulties of the German Church may soon be found as shall be in accordance with the spirit of the Christian Gospel and with the principles of the German Reformation, and so enable that Church to play its part in the fullest way in the tasks which the Christian Churches have to face together in the modern world.

Those attending from different countries included Archbishop Germanos, Metropolitan of Thyateira; Pastor Boegner, president of the Federation of Protestant Churches of France; and Dr. E. Stange of Kassel, Germany (secretary for the European Section).

The committee devoted a large part of its time to considering the preparatory work for the World Conference of the Churches in 1937 on Church, Community, and State. Reports were made showing the wide and growing interest being taken in many Churches and nations in the issues raised. The committee was informed of the literature in the course of publication, and a number of study groups being set up in different countries, in connection with universities and the Churches, under the direction of a special committee.

New Trustees of N. Y. Cathedral

NEW YORK—At the regular meeting of the trustees of the Cathedral of St. John the Divine, held at Synod Hall February 26th, Dr. Alexander Hamilton Rice and Courtlandt Nicoll were elected trustees of the Cathedral. They will fill the vacancies caused by the death of William H. Burr and the resignation of Leroy King.

C.L.I.D. Sponsors Meeting of Seminarians at General

NEW YORK—More than 30 students, from five seminaries, were present at a conference of theological students held under the auspices of the Church League for Industrial Democracy at the General Theological Seminary February 23d. Only seminary students were allowed at the meetings of the conference. The seminaries represented, beside General, were Berkeley, Cambridge, Virginia, and Union. R. K. Nale of General Seminary presided at the morning session. The following papers were read and discussed: The Last Stage of Capitalism—an Economy of Scarcity, by Paul C. Martin of Cambridge; Christianity Evaluates Present-Day Capitalism and Suggests a Way Out, by Willard B. Sperry of General; and The Social Task of the Church, by John Haynes of Berkeley Divinity School.

The afternoon was devoted to discussion in three groups, as follows: What Is the Social Task of the Church?, the leader being Richard N. Day of Union; The Pastoral Office and the Social Task of the Church, led by William Weber, of General; and the Organization, Program, and Work of Seminary Student Groups for Social Action, led by William G. Bernst of Berkeley.

At the closing session it was voted to continue the participation of the seminaries in the C. L. I. D. by appointing a corresponding secretary for each seminary, to report every three months to C. L. I. D. national headquarters.

Harrisburg Dean Conducts Mission

HARRISBURG, PA.—The Very Rev. J. Thomas Heistand, dean of St. Stephen's Cathedral, conducted a pre-Lenten mission at the Cathedral recently. Two services were held each week day except Saturday.

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India General Council Alters Union Scheme

Would Allow Persons Not Ordained Priests to Celebrate Holy Communion at Anglican Altars

CALCUTTA—The General Council of the Church of India has approved that part of the South India Scheme which allows persons who have not received the priesthood to celebrate the Holy Communion for those who are confirmed members of the Church, if the congregation desire it.

It now becomes clear that the Scheme remitted to the diocesan councils is not that which was sent to the Lambeth Conference. It departs from the former Scheme in a vital matter, namely, the permission to those who have not been ordained priests to celebrate the Holy Communion at Anglican altars.

Many, however, believe that a sufficient number of dioceses will be wiser than the province. If five of the 14 reject the Scheme, it fails.

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Unusual Methods in Church School

Children Invited to Tour Church
of Resurrection, New York City,
With Priest

NEW YORK—The Rev. Frank H. Hutchins, assistant minister at the Church of the Resurrection, has used rather unusual methods in building up the Church school of that parish. Having made his plans, he began his experiments three months ago, when the Church school reopened for the season. He first invited the children of all the parents of the congregation to meet him for a tour through the church. On this tour, he explained the various parts of the church and its appointments. Finding that many of the children wished to draw what they saw, Fr. Hutchins procured crayons, drawing boards and papers.

The next Sunday, some of the children started their drawings. Other children, hearing of this unusual Church school, came as visitors on the third Sunday. All the children who wished to draw were urged to make a picture of the altar, to be taken home and used in a "prayer corner." On the fourth Sunday, the practice of going to the altar rail for prayer was introduced.

Fr. Hutchins has also inaugurated the custom of taking the children for walks during a definite period of the Church school hour. In the course of these walks, outdoor stories from the Bible are told.

The rector of the Resurrection is the Rev. Dr. Edward Russell Bourne. Dr. Bourne is now in the Orient for his health. Assisting in the parochial duties during his absence is the Rev. Dr. Charles L. Pardee, secretary of the House of Bishops.

Heads Methodist Educators

BOSTON—President Daniel L. Marsh of Boston University was elected president of the Educational Association of the Methodist Episcopal Church at its annual meeting in Atlanta, Ga., the week of January 14th. This association includes all of the universities, colleges, and secondary schools in America related to the Methodist Episcopal Church.

Sewanee Students Hear Dr. Wei

SEWANEE, TENN.—An interesting and distinguished visitor at Sewanee recently was Dr. Francis Cho Min Wei, president of Central China College, Wuchang, who addressed the students of the university in All Saints' Chapel in the morning and the students of the theological school in the evening.



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Ohio Protestants Oppose Parochial Schools Aid

COLUMBUS, OHIO—State aid for parochial schools was opposed in a resolution adopted by the Protestant Pastors' Association of Ohio at the recent convention. The resolution also set up a program to fight legislation directed toward such state aid.

South Dakota Indian School Observes First St. Mary's Day

SPRINGFIELD, S. D.—St. Mary's School for Indian girls here celebrated its first annual St. Mary's Day February 2d, the feast day of the Purification of St. Mary the Virgin. Festivities began with Choral Evensong the evening of February 1st.

Choral Eucharist was celebrated in the morning with the Rev. Standish MacIntosh from the Yankton Indian Mission as celebrant. The afternoon was devoted to athletic games after which tea was served to the guests. A formal dance was given in the evening.

St. Mary's, the only Church school for Indian girls in this country, is accredited with the state of South Dakota. Besides receiving all required high school academic courses the girls receive practical training as they do all the housework, cooking, sewing, and laundry at the school. Courses are offered in home management, agriculture, hygiene, dietetics, and child welfare. St. Mary's stresses training for Church leadership which is invaluable to the girls when they return to the little chapels throughout the reservations. They are trained to teach Church school classes, conduct Y. P. F. programs, take charge of chapel services, sing in the choir, conduct choirs, play the organ for services, and serve on altar guilds.

Church Asked to Assume Greater Share in Training Orientals

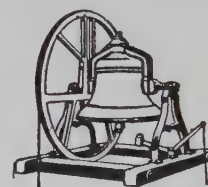
CHICAGO—The Church was called upon to assume a larger responsibility in the training of Oriental students in this country in Christian ways by Dr. Albert W. Palmer, Chicago Theological Seminary, addressing 100 Churchwomen at Brent House February 21st. The Church can do much in shaping the future of the Orient by the proper handling and training of such Orientals, Dr. Palmer said.

New Organ at Rochester Home Dedicated

ROCHESTER, N. Y.—The new memorial organ was dedicated at the Chapel of the Good Shepherd, Church Home, Rochester, February 24th by Bishop Ferris of Rochester. A chalice and paten given in memory of Miss Florence A. Hart by her niece, Mrs. Frederick T. Pierson, also was consecrated. The Rev. Dr. W. C. Compton, rector of the Church of the Ascension, Rochester, was the preacher. The chaplain of the home, the Rev. Ernest K. Nicholson, was in charge of the service.

Dean of Dublin Elected Bishop

LONDON—The Very Rev. Thomas Arnold Harvey, dean of St. Patrick's Cathedral, Dublin, has been elected Bishop of Cashel, Emly, Waterford, and Lismore, in succession to Dr. I. F. McNeice, who was recently translated to the diocese of Down and Connor and Dromore.



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VOL. XLVI. No. 3

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SILENCE, VISION, SERVICE.....James O. S. Huntington, O.H.C.
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THE SINGER—A STORY.....An English Sister
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"May they rest in peace, and may light perpetual shine upon them."

E. A. BOHRER, PRIEST

PORTO ALEGRE, BRAZIL—The Rev. Ernesto Arnaldo Bohrer died January 21st after a two months illness at his home in Porto Alegre.

The Rev. Mr. Bohrer was connected during most of his ministry with the Southern Cross School. From 1913 until 1924 he was housemaster and assistant headmaster. He was for two years rector of the Church of the Redeemer at Rio de Janeiro, and returned to the school as headmaster in 1927.

Under his oversight the new Kinsolving Hall was erected, official recognition for the school obtained with government inspection, and the attendance nearly doubled.

He leaves a widow, Edith Marsh Bohrer, and two daughters, Mary and Noemy, both graduates of the Southern Cross School.

At the time of his death the Rev. Mr. Bohrer was president of the council of advice of Southern Brazil.

A. L. BURLESON, PRIEST

LOS ANGELES—The Rev. Allan Lucien Burleson, pastor of All Saints' Church, Oxnard, died January 5th after a short illness.

Born in Milo, Ill., September 20, 1856, the son of Solomon Stevens and Abigail Pomeroy Burleson, he studied at Racine College and Kenyon. He was ordained deacon in 1891 and priest in 1893.

The Rev. Mr. Burleson was assistant headmaster at St. John's Academy, Delafield, Wis., 1887 to 1891. After serving at Kenyon Military Academy, Gambier, and the West Texas Military Academy, San Antonio, he spent eight years in missionary work in California, leaving Santa Rosa in 1908 to go as a missionary to Mexico where he remained until 1921, when he came to Oxnard.

Survivors include his widow, Mrs. Ailsie B. Burleson.

The Rev. Mr. Burleson, a brother of the late Bishop Burleson, was a deputy to many General Conventions.

Bishop Stevens of Los Angeles officiated at the funeral service in Santa Barbara.

D. E. JOHNSON, SR., PRIEST

LITTLE ROCK, ARK.—Injuries received when struck by a car in Chicago were fatal to the Rev. Daniel E. Johnson, Sr., retired priest, January 13th.

Fr. Johnson, canonically connected with the diocese of Springfield, had been living at the home of a daughter here, Mrs. Ida O. Butler.

Born July 20, 1854, in Memphis, Tenn., the son of Daniel Williams and Margaret Johnson, he was ordained deacon in 1893 and priest in 1895. He married Sarah J. Walton in 1876. He began his ministry at Hot Springs, Ark., took charge of St.

Luke's Mission, Springfield, Ill., from 1920 to 1928, leaving Springfield in 1928 to return to Hot Springs as priest in charge of St. Mary's Mission. He retired in 1929.

Among the surviving children are the Rev. Daniel E. Johnson, Jr., rector of St. Luke's Church, Springfield, Ill., and Mrs. Margaret C. Vital, of Morbihan, La.

The funeral was in Little Rock.

F. W. HARDY, PRIEST

LOUISVILLE, KY.—The Rev. Francis Whittle Hardy, canon of Christ Church Cathedral, died here February 22d. He had been ill two weeks. His age was 57.

Canon Hardy had been canon at the Cathedral since October 1, 1917, after serving for four years as rector of St. Stephen's Church, the present edifice of which was constructed during his rectorship.

A native of Louisville, he was a son of

James Edward and Lucy Gilmer Davis Hardy. He received his early education in the Louisville public schools and the Gambier Military Academy, Gambier, Ohio, later attending the Virginia Theological Seminary. His active ministry began in 1904 when he was ordained deacon and became assistant minister of St. Andrew's Church.

The following year the Rev. Mr. Hardy was ordained to the priesthood and in 1911 left St. Andrew's to become rector of St. Stephen's Church. He served the latter church for six years.

In 1929 he founded Camp Woodcock, a camp for boys held annually at the Covered Bridge Reservation. He had been chaplain of the camp since its founding.

Surviving are three sisters, Mrs. Tarleton C. Hobbs of Anchorage, Mrs. Joseph M. Califf, and Mrs. Walter D. Lewis; a brother, Lewis R. Hardy, and fifteen nephews and nieces.

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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Sermon and Benediction, 7:30 P.M.
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NEW YORK

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New York City
Sundays: 8 and 9, Holy Communion. 9:30,
Children's Service. 10, Morning Prayer or Litany.
11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on
Saints' Days at 10). 9:30, Morning Prayer. 5,
Evening Prayer (choral). Organ Recital, Satur-
days, 4:30.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

Church of the Incarnation, New York
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REV. GEORGE A. ROBERTSHAW, Minister in Charge
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Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. Thomas Church, New York
Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noontday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church
Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: 4 to 5 and 8 to 9 P.M.

WISCONSIN

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Mass and Sermon).
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Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

MRS. M. J. KIPPENBROCK

ALEXANDRIA, VA.—Mrs. Michael J. Kippenbrock, wife of the missionary in charge of St. Matthew's Church, Fairbanks, Alaska, died in Fairbanks February 3d, at the age of 30.

A Requiem Eucharist was celebrated at St. Matthew's Church February 5th by the Rev. Warren R. Fenn of All Saints', Anchorage. The Rev. Mr. Kippenbrock and his young son, David, accompanied Mrs. Kippenbrock's body to her home in Alexandria. The burial service in Christ Church was conducted by the Rev. Lewis Carter Harrison, of Brook Hill, Va., assisted by the rector of the parish, the Rev. Dr. William J. Morton. Interment was in Ivy Hill cemetery, Alexandria.

Mrs. Kippenbrock is survived by her husband, and a son, David, and infant daughter Anne, as well as by her parents, Mr. and Mrs. J. H. Coffman of Alexandria, a sister, Mrs. G. G. Sheetz of Alexandria, and a brother, Henry C. Coffman of Washington, D. C.

G. S. VOORHEES

KENT, CONN.—Garret Stephen Voorhees, senior master of the Kent School faculty, died at his residence on the school grounds February 20th of pneumonia in his 59th year.

Born at Rockyhill, N. J., he was the son of Samuel Beekman and Anne Polhemus Voorhees. He was graduated from Princeton in 1899 and received his Master of Arts degree from the same university in 1903. He served as acting principal of the St. James Preparatory Collegiate School in New York from 1906 until 1918 and then joined the Kent School faculty. For several years he had not only been senior master, but also secretary of the faculty and director of studies.

His widow and two children survive. His son, Coerte Voorhees, is a member of the faculty of the Nichols School in Buffalo, and his daughter, Jane, is completing her course at the Cambridge School of Architecture and Landscape Architecture.

The funeral service was held in the Kent School chapel February 22d. Burial was in the Kent School cemetery.

Wakefield, Mass., Memorials Dedicated

BOSTON—Memorial gifts to Emmanuel Church, Wakefield, Mass., were dedicated by Bishop Sherrill of Massachusetts February 17th in connection with confirmations. The pulpit, parapet, and lectern are the gifts of John J. Rand in memory of his mother. The alms bason stand, in memory of the late John A. Haskell, is the gift of his widow, Mrs. J. A. Haskell. A hymn board is the gift of the rector, the Rev. Stewart C. Harbinson.

Knights of SS. John Hold Accolade

PHILADELPHIA—The Accolade of Knighthood was conferred upon 58 young men in St. Bartholomew's Church, Lehigh avenue, Philadelphia, January 13th by the Rev. Dr. F. M. Wetherill, Grand Commander of the Knights of SS. John. One of the speakers was Harvey Harman, head football coach, University of Pennsylvania.

**Dean McAllister Anniversary
Preacher at Canadian Service**

VANCOUVER, B. C.—The Very Rev. Dr. Charles E. McAllister, dean of the Cathedral of St. John the Evangelist, Spokane, Wash., was the preacher at the recent 46th anniversary service of Christ Church Cathedral here.

Classified Advertising**RATES**

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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ANNOUNCEMENTS**Caution**

RANDOLPH—Caution is suggested in dealing with a man giving the name of GEORGE RANDOLPH, representing himself as a priest well known to the Bishop of Chicago, and recently reported in New Jersey. Further information from the Rt. Rev. GEORGE CRAIG STEWART, D.D., 65 E. Huron St., Chicago, Ill.

Died

BARKER—Entered into rest, February 13, 1935. LAURA P. BARKER, aged 80 years, widow of the late Rt. Rev. William Morris Barker, D.D., Bishop of Olympia. Funeral services at St. Mark's Church, Portland, Ore. Interment at Tacoma, Wash.

Memorial**STUART BALLANTYNE PURVES**

STUART BALLANTYNE PURVES, priest and Doctor of Divinity, entered into life, March 9, 1930. "Christ's faithful soldier and servant."

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Pearl S. Buck Heads Council of N.C.J.C.

Noted Author and Former Missionary Will Play Prominent Part in Williamstown Institute

NEW YORK—Pearl S. Buck, noted author and former missionary, has been appointed chairman of the Women's Advisory Council of the National Conference of Jews and Christians in place of Dorothy Canfield Fisher, who becomes honorary chairman. Announcement of Mrs. Buck's appointment was made by the National Conference. Mrs. Buck will play a prominent part in the women's section of the Williamstown Institute on Human Relations which will be held at Williams College, Williamstown, Mass., this August to consider the entire field of inter-faith relationships with a view to achieving community educational programs aiming to better relationships between Protestants, Catholics, and Jews. Miss Rhoda McCullough, editor of the *Woman's Press*, is chairman of the women's section of the institute.

The Women's Advisory Council of the National Conference is composed of more than 500 women community leaders of the three faiths in practically every state of the Union. The purpose of the council is to promote the ideals of the national conference and thus add strength to the efforts of those who work on behalf of a broader tolerance in our national life.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

APPLETON-CENTURY COMPANY, New York City:

Mary Magdalen. By Edith Olivier. \$1.50.

Charlemagne. By Douglas Woodruff. \$1.50.

HARPER & BROTHERS, New York City:

Dickens. By André Maurois. \$2.00.

LONGMANS, GREEN & COMPANY, New York:

Medicine and Mysticism. By R. O. Moon. \$1.00.

Southwest. By L. A. Armer. \$3.00.

THE MACMILLAN COMPANY, New York City:

The Big Tree of Bunlahy. By Padraic Colum. \$2.25.

Dante Vivo. By Giovanni Papini. \$3.00.

Lean Men. By Ralph Bates. \$2.50.

With Harp and Lute. Compiled by Blanche Jennings Thompson. \$1.25.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

Psychology and Sacraments. By Frank Craven Carter. \$1.60.

Tone Production in the Human Voice. By Walter S. Vale. \$1.00.

"Via the Gospel": Meditations on the Gospels of the Armenian Liturgy. By Archbishop Thorgom Kouchagian. Translated by H. V. Mouradian. \$1.00.

OXFORD UNIVERSITY PRESS, New York City:

The Drama of the Medieval Church. By Karl Young. 2 vols. \$21.00.

CHARLES SCRIBNER'S SONS, New York City:

The Garment of the Living God. By James Young Simpson. \$2.75.

MUSIC

CARL FISCHER, INC., New York City:

A Short Treatise on Gregorian Accompaniment. By Achille P. Bragers. \$2.50.

PAPER-COVERED BOOKS

ABINGDON PRESS, New York City:

Children of Galilee. By Elisabeth Edland. 25 cts.

P. J. KENEDY & SONS, New York City:

Catholic Missal Supplement for 1935. By Charles J. Callen, O.P., and John A. McHugh, O.P. 25 cts.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

A Book of Meditations. With Foreword by Grace Lindley. 50 cts.

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THE PRACTICE OF PRAYER. By William C. Sturgis

The laws of prayer are excellently stated and many hints given as to the cultivation of a habit which is an art and a science, as well as a devotional exercise. The book is the third in the Washington Cathedral Series and has an introduction by Bishop Rhinelander. \$1.00.

TALKING WITH GOD. By J. J. Kensington

Contains in a nutshell very simple and practical suggestions on the way to learn intimate converse with God. The author, writing for those who honestly care to be taught, enters into no arguments about the validity of prayer. Nor does he take up the larger question of the whole prayer-life. It is a helpful manual, especially pertinent for those beginning to 'walk humbly with their God.'—*American Church Monthly*. Cloth, 60 cts.; Paper, 30 cts.

A RETREAT FOR LAYFOLK. By Bede Frost

"This charming little book of 139 pages in 13 chapters deserves a prominent place among the cherished devotional manuals of every devout Christian. It cannot fail to bring solace and spiritual refreshment in every mood to which a devoted follower of the Saviour may be subjected."—*The Lutheran*. \$1.50.

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